Church Management

December 1957

Volume XXXIV

Number 3





NEW BODIFORM® UPHOLSTERED PEWING

A new concept of church comfort

Upholstered Continuous Pewing

Here is a new concept in church seating—BODIFORM Upholstered Continuous Pewing. It is comfort-designed, greatly reduces noise level, and is in keeping with all church interiors.

It has full-depth, spring-arch seat and back, padded and covered with your choice of a wide range of nylon upholstery materials in true and traditional church colors. This new pewing is of all-steel, welded-channel construction that will last a lifetime. It can be reupholstered without the use of tacks. It is easily cleaned—and is actually hard to damage. Available with eight different pew ends.

So why not buy the most beautiful and dignified pewing on the market—built by the best known and most reliable manufacturer in the industry. Your American Seating representative will give you complete information. You'll be agreeably surprised, too, at the prices.

AMERICAN SEATING®

Department No. 16

Grand Rapids 2, Michigan

WORLD'S LEADER IN PUBLIC SEATING

Bodiform Upholstered Pews • Bodiform Traditional Pews • Bodiform Contemporary Pews • Bodi-Ease Pews • Upholstered Chairs • Folding Chairs and Tables Chancel Furniture • School Furniture

Circle No. 1 on card insert



give your church the beauty of a spire

crafted by Overly

A picture of colonial elegance, this handsome 46' aluminum spire graces the belfry of the First Baptist Church, Tallahassee, Florida. It was designed by Prentiss, Huddleston & Associates, architects & engineers, Tallahassee. It was built by Overly, like so many other outstanding spires erected in the last 70 years. • Since the spire was too large for prefabrication, our guaranteed weathertight roofing system was utilized — an exclusive Overly development that provides maintenance-free economy for the life of the church. This particular spire has the added beauty of an Alodine finish which simulates the verdigris of antique copper. • Your church too, can afford the completeness, the elegance of a spire crafted by Overly. Terms can easily be arranged. • Know Overly better; write us today for our 28-page brochure, "Pointing to God."

OVERLY MANUFACTURING COMPANY
GREENSBURG, PENNSYLVANIA
LOS ANGELES 39, CALIFORNIA

METAL PRODUCTS SINCE 1888

Circle No. 2 on card insert

are YOU 3 times as hard... **SCRUBBING** ...as you need to?





The Hillyard Maintaineer has had years of training and experience in every conceivable type of floor problem. He will gladly put this experience at your disposal, help train your staff. There's no charge, no obligation.

He's "On Your Staff, Not Your Payroll."

FLOOR HILLYARD TREATMENTS

ST. JOSEPH, MISSOURI

PASSAIC, N. J. SAN JOSE, CALIF.



LET THE MAINTAINEER HELP YOU!!

HILLYARD, St. Joseph, Mo. Dept. R-2

Yes, I'll take you up! Without charge or obligation, have the Hillyard Maintaineer® show me how to take advantage of new streamlined floor treatment procedures.

Name_____

Institution_____

Address_____

City_____ State_____

Have you studied your floor maintenance costs lately? Have you analyzed your cleaning methods to determine whether you are using too many operations—needless rinsing, for example—or are wasting time in prolonged scrubbing when the right cleaner would get the dirt loose in a fraction of the time? Remember, 95c of every floor maintenance dollar goes for labor! Call in your nearby Hillyard Maintaineer® for consultation. He will carefully study your floor problems and recommend (1) modern, streamlined work methods and short cuts, and (2) the tools and materials to enable you to take advantage of the short cuts, to keep your floors in better condition than ever before!

CASE HISTORY—SCRUBBING

FILE 12

Super Shine-All, Hillyard's Neutral Chemical Cleaner, does the hard part of your work. Gets under and loosens the dirt for easy removal -- yet is non-reacting and safe for any type floor, including asphalt tile. Leaves no residue; requires no rinsing. Cuts out 2/3 of the labor and labor time -- takes the rubbing out of scrubbing! U/L approved slip-resistant.

Circle No. 3 on card insert

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at the Post Office at Cleveland, Ohio with an additional entry at Seymour, Indiana.

Editorial Advisory Board

William H. Leach, **Editor.** L. Wilson Kilgore, Minister, Lakewood Presbyterian Church, Lakewood, Ohio. C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland. Beverley Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal).

Production Staff

Supervising Editor: William H. Leach.
Managing Editor: Donald F. Shaw.
General Manager: Paul R. Roehm.

Offices

Editorial, Advertising, and **Subscription** offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Phone: MAin 1-9199.

Business Office, 65 Broad Street, Rochester 14, New York. Phone: BAker 5-7142.

Advertising Offices

Boston 8: Clarence L. Morton, 294 Washington Street, Liberty 2-8538.
Cleveland 15: Arthur J. Atherton, 1900 Euclid Avenue, MAin 1-9199.
Los Angeles 5: Muriel Wanamaker, 400 South Kenmore Avenue, DUnkirk 8-6365.
New York 3: Porter Wylie & Co., 114 East 13th Street, GRamercy 5-3581.

Member: Associated Church Press

Subscription Rate

Price per copy 30c except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

Copyright 1957 by Church Management, Inc.

Printed by the Graessle-Mercer Company, Seymour, Indiana.

Contents

December 1957
Volume XXXIV Number Three

General Interest

They Say; What Say They? Let Them Say—*Letters to the Editors* 6
Editorial 9
"He Hath of One Blood", 9; The Quest for Interpretation, 9; Healing Prayer, 10.
Our Cover 10
Windows that Speak and Sing—*Horace Greeley Smith* 21

Church Administration

Grandmothers Like to Work—*Marjorie J. Lewis* 14
Missionary Exhibits for a Conference—*Donald E. Macomber* 20
New Products for Churches 37

The Minister

Toward Creative Leadership—*Donald F. Shaw* 25
Retirement—*C. F. Banning* 36

Homiletics

Can Men Over Fifty Write Good Sermons?—*Fred E. Luchs* 13
Priming the Preacher's Pump—*David A. MacLennan* 29

News of the Religious World

Publishing Your Own Church Newspaper—*William H. Leach* 15
Religion in the British Isles—*Albert D. Belden* 18
New Headquarters for a Religious Book Publisher 19
America's Oldest Church Renovated—*Don Lowry* 20

Christian Education

Does Your Church Have Adult Classes?—*John R. Scotford* 38

New Books

Parson's Book of the Month—*selected by David A. MacLennan* 34
Reviews 40

Indices

Classified for Sale and Exchange 50
Advertisers' Index 51



ALTAR CROSS

Presenting for the first time this beautifully-designed Altar Cross. The Four Evangelists' medallions and center motif in heavy silver plate provide a contrast to the highly-polished solid brass. Matching candlesticks and vases are available upon request.

E2118 — 27 inches high
$135.00

E2118 — 32 inches high
$150.00

Carriage charges paid on cash orders.

MOREHOUSE-GORHAM CO.

14 East 41st Street, New York 17, N.Y.
29 East Madison Street, Chicago 2, Ill.
261 Golden Gate Avenue, San Francisco 2, Calif.

Circle No. 4 on card insert

Leading the new COLOR trend

PHILADELPHIA CHURCH CARPETS



While traditional Philadelphia Carpet church red is still the most wanted color, there is a trend today toward light tones. Beige is also extremely popular. Small patterns are being favored.

There is an appropriate Philadelphia Church Carpet in a color, texture and design to suit your tastes.

QUALITY
Dense 100% wool pile absorbs sound, conceals footmarks.

ECONOMY
Wears long and well, requires minimum maintenance.

Write for name and address of dealer nearest you.

PHILADELPHIA CARPET CO. Allegheny Ave. & C St. Philadelphia 34, Pa.

Circle No. 5 on card insert

They Say; What Say They? Let Them Say

Appreciation

Dear Sir:

. . . . . I have enjoyed *Church Management.* The October number arrived this morning and as is my custom I turned first to the editorials. As usual they are timely, important and written with your characteristic clarity of style and understanding of the subject.

. . . . . The space devoted to church building progress is extremely valuable. . . . . The article "Housing Deductions for Clergymen" is illuminating and will be a revelation to many preachers.

Robert B. Whyte
Spring Lake, New Jersey

Dear Sir:

"A Setting for Reformed Worship" by E. Eugene Huff which appeared in the October issue of *Church Management* . . . . . is an excellent article. I should like to be sure that certain persons read it. If you do not have reprints, could you send me two or three extra copies of the October issue?

Ben L. Rose
Richmond, Virginia

Dear Sir:

Thank you for sending the *Journal of Parapsychology* a copy of your attractive October issue. I was pleased to see your mention of the *Journal of Parapsychology* and your use of a few paragraphs therefrom.

J. B. Rhine
Durham, North Carolina

Questions Unit Cost

Dear Sir:

I have been reviewing your October issue of *Church Management* and was particularly interested in the churches illustrated and their costs. I noted especially the cost of the South Congregational Church in East Hartford, Conn. While I do not have the exact measurements of this church to go by, a very rough check of the area shown in your plans and a graphic scale indicated some incongruities between the 18,200 sq. ft. and the $11.39 per sq. ft. cost. This is a remarkably low cost for a church and I think you will recognize this when as you have further indicated in your article concerning units on Page 28, you say that the nave itself is practically three units of construction and one unit such as the classrooms at $11.39 would be a very low price in the Hartford area.

I am quite certain that a little further checking of these costs will indicate an error which I think should be rectified so that those considering building churches, in this area particularly, will not be inadvertently misled in the cost.

Louis J. Drakos, Architect
West Hartford, Connecticut



NO MATTER WHERE YOU LIVE, OUR PARISH PAPER SERVICE WILL SOLVE YOUR "EMPTY PEW" PROBLEM

Distance No Obstacle

From Maine to California, from Texas to Northern Canada, come inquiries, telling the discouraging story of small congregations, indifferent workers, lack of cooperation, empty pews. Pastors realize the need of something that will keep the community informed of the church's doing and awaken the interest of men.

In most instances we can refer to pastors in nearby churches where the Parish Paper Idea is used successfully. Regardless of how far away your church may be from us we can serve you quickly and effectively. Distance is no obstacle.

The Parish Paper Idea

If you are preaching to empty pews it is your own fault. The best method of church publicity, the proper use of printers' ink, will work wonders in your church. The big problem is to make people think about your church—thinking, talking, planning, contributing! With the Parish Paper you can talk with them, tell them what you are doing and planning to do; you can place your message in every home in the community.

Extend Your Influence

Why struggle along through your pastorate giving the best that is in you and yet laboring under heavy handicaps? What the Parish Paper has done for others it will do for you; advertise your church, increase the attendance and collections, conserve your time and increase your own prestige, and build a unity among your church workers and business men that will surprise you. You can be a successful pastor with a Parish Paper.

INVESTIGATE and THEN DECIDE

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

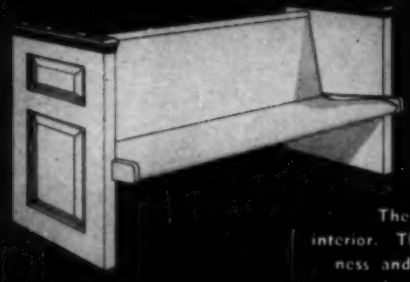


The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

Circle No. 6 on card insert

PEWS

ARE MORE THAN SEATING!



They are the heart of the church interior. Through architectural correctness and careful selection of fine woods and finishes, your pews will reflect the warmth and dignity of the entire church nave.

L. L. Sams & Sons offer you, through their free consultation program, more than 50 years of experience in church seating. You'll find this invaluable in planning church seating. We invite you to inquire about this service.



Before building or remodeling, be sure to send for our free pew brochure No C-2

L. L. SAMS AND SONS

DESIGNERS AND MANUFACTURERS OF DISTINCTIVE CHURCH FURNITURE — WACO, TEXAS

Circle No. 7 on card insert

HOWE FOLDING TABLES



STRENGTH
WHERE IT COUNTS!

● *HOWE Folding Tables stand dependably firm despite hard use!* Each table has a riveted and welded, high-grade carbon steel understructure. This chassis, constructed around heavy steel angle iron rails, runs the *full* length of the table! Legs are 1½" square tube steel with lapped seams. Each is individually braced at the corner, thereby providing *flexible* strength at the point of greatest strain!

Howe table tops, too, are built to last. Aluminum-edged tops (all plywood, as well as Masonite, Micarta or linoleum on plywood) are *riveted* on.

Though strong enough to support 2,000 lbs., HOWE Folding Tables are light in weight and easily handled by one man!



FREE! Get complete information on HOWE Folding tables! Write today for illustrated folder containing dimensions, styles, structural details.

If it folds . . . ask HOWE!

HOWE FOLDING FURNITURE, INC.
1 PARK AVENUE, NEW YORK 16, N. Y.
Manufacturers of the famous HOWE line of tables for the home.

Circle No. 8 on card insert



The new DuKane "Micromatic" Sound Slidefilm Projector is the *last word* in audio-visual training for offices, shops, factories, schools and churches. It delivers up to 22 minutes of a *fully automatic* presentation!

For details write

DuKane
CORPORATION
St. Charles, Illinois

Projector, record-player, screen, records, film, lenses and extension cord fit in a luggage-styled briefcase. Lightweight, compact!

• *pioneer electronics specialists and manufacturers of sound systems, audio-visual devices, intercoms, telephone systems and electronics for the armed forces.*

Circle No. 9 on card insert

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

"He Hath of One Blood"

The repercussions from Governor Faubus' abortive attempt to block the entrance of nine Negro students from Central High School of Little Rock have been many. The issue of integration has taken on, anew, many facets. It is at the same time political, social, educational, industrial, and religious. The principle of brotherhood is so vital to the organized Christian faith that religion cannot escape involvement in the situation.

As far as churches are concerned it is not a sectional problem. In most northern cities church leaders are scanning the advancing color line, and there are few conferences on the relocation of churches which are unconcerned about the situation. The idealism of brotherhood clashes with the baser concepts of substantial congregations. More churches than like to admit it are walking a color tightrope line. Many Christians are finding that it is much easier to send money to the missions of Africa, China, and India than it is to offer the right hand of fellowship to those who come to us from these foreign shores.

There are certain things on which I think that all Christians must agree. Jesus never faced racial situations identical with those we have in America today, though there was much tension among groups, but two things stand out in his life. These are a respect for all life and a vision of a growing sense of brotherhood which would bring all peoples into the kingdom. "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost." In actual practice he recognized as his brothers those of various nationalities and differing social stations.

Saint Paul went further and insisted that God had made of one blood all nations of the world. It is interesting in this respect to note that science has learned that there is no distinction between the blood of the black man and the white man. Color is not the result of an act of God but is based in geographical and meteorological conditions, while the quality of the race is determined by cultural conditions which influence it.

In our modern world there is little evidence to support an idea that God ever created a super race. Some have assumed such mastery. The whites have been on top for a long time, but there is a definite cracking at the edges. Given the same cultural environment, any race could probably achieve what the white man has done.

It would be well for those of us who rest in the super-race theory to reread the prayer that Rudyard Kipling expressed in his *Recessional* written for Queen Victoria's Golden Jubilee.

If drunk with sight of power we loose
Wild tongues which have not Thee in awe—
Such boastings as the Gentiles use
Or lesser breeds without the law—
Lord God of hosts be with us yet,
Lest we forget, lest we forget.

For frantic boast and foolish word,
Thy mercy on Thy people Lord.

Religion and science agree on two things in this discussion. Both say that all races of mankind have a common origin. They agree that there are no blood distinctions. There is still another reason, not so easily documented, which impels some of us to believe that Christian people have the responsibility to press for complete brotherhood between the races. Saint Paul again leads us here.

There is neither Jew nor Greek,
There is neither bond nor free,
There is neither male nor female,
Ye are all one in Christ Jesus.

Christians believe that the hand of God is working through human history. We strive to see the objective which is sought. We cannot visualize the world which God is seeking as one divided by nations that are trying to destroy one another or as a world divided by races each striving for supremacy.

We believe that it is the will of God that every individual shall have the right to achieve the life God wishes him to have. That opportunity should not be denied the Jewish boy born in the Ghetto, the black boy born in an alley shack, or the respectible Christian born in a house of luxury.

The responsibility Christian churches share to make the dream of brotherhood come true is a heavy one. If it is the will of God it is futile to fight it. Old Gamaliel is as right today as he was on the birthday of the Christian fellowship:

If it be of God ye cannot overthrow it;
Lest haply ye be found even to fight against God.

The Quest for Interpretation

The minister had read the very beautiful twelfth chapter of Romans as the lesson for the morning. He always enjoyed reading that chapter and felt that the congregation shared his enthusiasm. But he was in for a surprise.

Our Cover

The stained glass windows depicted on our cover were recently completed for the chapel of St. Olaf's College in Northfield, Minnesota by Conrad Pickel Studio of Waukesha, Wisconsin. They were designed in consultation with professors at the college. The left lancet represents the Annunciation, the center the Nativity and the right lancet the Adoration of the Kings. The color plates were supplied through the courtesy of the Pickel Studio.

A worshiper came to speak to him.

"I have wondered why you so often read that brutal chapter for the daily lesson."

"Brutal?" said the minister. "I have always thought it lovely."

"Do you agree," went on the fair visitor, "that when giving food and drink to your enemy you should also put burning coals on his head? I just can't see the need of that brutality."

The minister had assumed that everyone who read the Bible knew the symbolism that by feeding one's enemy he softened the bitter relationship, but he could not explain that to the lady who had raised the question. The new translations will clear up the matter, he thought.

He wen first to the Revised Standard Version. That didn't help. He read:

> **. . . if your enemy is hungry, feed him; if he is thirsty, give him drink, for by so doing you will heap burning coals upon his head.**

Next he turned to the translation by Ronald Knox. This is what he found:

> **. . . feed thy enemy if he is hungry, give him to drink if he is thirsty; thou wilt heap coals of fire upon his head.**

But there was a footnote which added:

> **Saint Augustine and other commentators tell us that coals of fire are a metaphorical description of the shame and remorse that an enemy feels at our kind usage of him.**

The next book on the shelf was the Moffatt translation. There was the answer to the lady's question in the translated text of the New Testament.

> **If your enemy is hungry feed him,**
> **if he is thirsty give him drink;**
> **for in this way you will make him**
> **feel a burning sense of shame.**

How simple the passage then became.

Healing Prayer

"More things are wrought by prayer than this world dreams of." "Where two or three are gathered together there am I in the midst of them." "The effectual prayer of a righteous man availeth much."

There is in the world a psychic power which can be tapped through prayer. The practices of the early Christian church revealed that the leaders knew the methods of tapping this available power. It is seen in its ministry of preaching, healing, and prophecy. In the formalization of liturgy and the organization of the growing church the charismatic ministry has often been neglected; yet in every age in some form or another it has made itself known.

The new interest which seeks to reach through prayer the spiritual forces of the universe, gathering up the traditions of the past, may enable individuals and society to reach sources of power which they have never dreamed possible.

One man has expressed it in this way.

> **I have always been a praying man. As a child I prayed at my mother's knee. I recited the Lord's Prayer in Sunday school. I said grace at meals. More recently I have found that there are depths of prayer of which I never dreamed. Through its practice individuals can be transformed, physical ills can be healed, world situations can be changed. In fact, what I have learned about this power makes me almost afraid to call upon it.**

Albert E. Day, whose soul stirring experience forced him into the field of healing by prayer, has this to say:

> **Prayer becomes not mere words repeated but a personal and moving experience, which begins with surface emotions poured out, and deepens slowly as the infinite merges with the finite beings into awareness and strength.***

The spiritual force made available through prayer at times is revealed in physical reactions. Ambrose Worrell, who has been affiliated with Dr. Day in the Mount Vernon Methodist Church, Baltimore, Maryland, knows when virtue is going out from him. As healing power was working he noticed:

> **I felt that the force within me pointed like a searchlight in the direction of the house. (*The house in which the patient was resting—editor.*) I felt a power flowing trough me and out of me. It was like a breath drawn out of me, but a little more substantial than breath.****

This recalls the words of the evangelist in speaking of the healing power of Jesus: "For there went out of him virtue and he healed them all." The Reverend Alfred Price in

Saint Stephen's Church, Philadelphia, has for years conducted healing missions. One incident in particular interests us at this time. A seven year old boy who wore leg braces came to the altar for healing. At the altar were three men and two women also seeking help. Noticing the efforts of the child to loosen his braces, they took pity on him and began to assist in the efforts. Each of the five received healing that day though the boy did not. "Inasmuch as ye have done it unto the least of these ye have done it unto me."

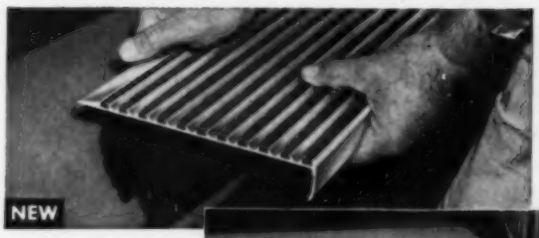
The efforts to make this psychic force more effective to the world are to be commended. Yet to the insincere they offer great dangers. One to whom the gift of healing has been given must play fair with that power. Once he has found that there is a source of spiritual strength he must either go forward or retreat. He can no longer be a halfway Christian. The person who seeks to use the power for personal profit faces even more danger. Most sensitives and psychics who seek to use their powers for personal profit soon lose their ability. Much of the fakery in the psychic areas of communication and healing comes at this point. The betrayal of a God-given power is not a responsibility to be taken lightly.

Let the churches move forward with cautious confidence in this area. We are working with a force mightier than that of the bomb which destroys. It should be used, but used rightly. Use the power of prayer; never abuse it.

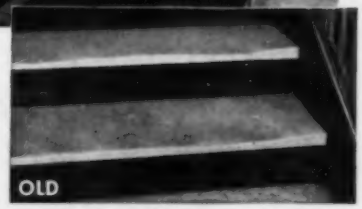
*An Autobiography of Prayer, Harper & Brothers.

**The Healing Power of Faith by Will Oursler. Hawthorn Press.

DANGEROUS STAIRS MADE SAFE



This easy way with ALUMINUM STAIRMASTER SAFETY TREADS



You can quickly change dangerous, worn, slippery stairs into safe, new stairways. End costly maintenance—sharply reduce accidents. Non-corrosive, indestructible architectural aluminum base. Safety-ribs contain diamond-hard abrasive grit for sure anti-slip protection.

FREE New Bulletin shows how to make worn stairs safe and beautiful—end maintenance. GET DETAILS

WOOSTER PRODUCTS INC. S-9
Spruce St., Wooster, O.
Name_____ Title_____
Company _____
Address _____
City_____ State_____

Circle No. 10 on card insert



experience...

The Hillgreen-Lane craftsman puts into his work the skill that is developed only by experience. He is proud to build this superb instrument for the musician who recognizes peerless quality and performance.

BUILDERS OF organs SINCE 1898

Hillgreen, Lane and Co.
ALLIANCE, OHIO

Represented by
WM. D. MANLEY, ATLANTA, GA.
NORMAN A. GREENWOOD, ASHEVILLE, N. C.
JOHN McCLELLAN, WICHITA, KAN.
WM. N. REID, SANTA CLARA, CAL.
D. BYRON ARNESON, MINNEAPOLIS, MINN.

Circle No. 11 on card insert

LIGHTWEIGHT
for easier handling



HEXACOMB TOP
TRADE MARK
Thousands of impregnated air cells reduce weight.

BTC Featherlight FOLDING TABLE

STRONGER, MORE DURABLE TOO!

Triumph in folding table design! 10 to 25 lbs. lighter than other tables its size—yet supports over 30 times its weight due to BTC's Hexacomb top construction. Ample knee room on all sides, all-steel frame and legs. Thrifty Masonite or colorful new, mar-resistant plastic tops.

SEND FOR FOLDER

Storage Trucks Available

THE BREWER-TITCHENER CORPORATION
Furniture & Equipment, Dept. 1201
Cortland, N.Y.

Please send folder describing BTC Table line.

NAME _____
INSTITUTION _____
STREET _____
CITY _____ STATE _____

Circle No. 12 on card insert



It matters not the Faith;
it only matters that Men
are inspired to pass along
Great Truths

We shall be proud to send our Portfolio of Sketches of distinctive designs to you upon request



TURNEY WOOD PRODUCTS, INC.

HARRISON, ARKANSAS

Fine Church Furniture

BOX 309 PHONES 960 OR 395

Circle No. 13 on card insert

"... a man's homiletical 'batting average' may drop, not because pathological functions deteriorate, but because indolence, indifference, and an over-detailed existence have laid hold on him."

Can Men Over Fifty Write Good Sermons?

Fred E. Luchs

Do young ministers preach the best sermons? Or do men in the last decade of their usefulness reach the greatest homiletical heights? Was Dean Charles Gilkey at his best during World War I or II? Did Ernest Fremont Tittle preach his outstanding sermons in his neophyte years in Ohio or in his Evanston pulpit? Was it before or during his seminary presidency that Albert Palmer preached most effectively? Is your best sermon fore or aft?

Many may offer easy answers. Others will consult *Who's Who* to learn the period when our great preachers attained their most qualitative output. Some may reach into the barrel and bring forth works of ancient vintage to compare with next Sabbath's message.

All of us will be interested in a study made by Lehman and Heidler at Ohio University ("Chronological Age vs. Quality of Literary Output," *American Journal of Psychology,* LXII (January 1949), 75-89). With age-data procured by making a composite study of well-known histories of English literature, they constructed age-curves to see at what age a man gave the world his best literary output. What do they tell us?

The Best Poetry

The best poetry was written in the 25-29 age period. The best odes were written during the same age span. The best satiric poems were written in the early thirties. At what age were the best pastoral poems written? These teachers found the late twenties to be the ages of highest quality of such literary accomplishment. What about the sonnets? These scholars discovered that the age of highest quality of literary output was also in the late twenties. When they turned to lyric poetry, they found that the literatures did their best work at the same age, the late twenties.

The Best Prose

What shall we expect then when we come to the writing of comedies, tragedies, novels and prose works? Are the best of these written by authors in their late twenties? These two scholars disclosed that 118 superior comedies were written by 37 authors when they were yet in their early thirties, but the 45 authors who wrote 95 superior tragedies were five years older. The 47 authors who wrote 161 superior tragedies were five years older. The 47 authors who wrote 161 superior novels accomplished this high art in their early forties, whereas the 128 who wrote 400 novels of *lesser* merit had lived five years less.

Some of us may feel that prose nonfiction will furnish us with better criteria for comparison with sermons. What did Lehman and Heidler find? When they selected 274 superior prose selections—scientific, critical, legal, biographical, autobiographical, philosophical, travel, religious, historical, essay and miscellaneous—they learned that the ages of highest literary merit came in the early forties.

At what ages was the best religious poetry written? "Religious poems were cited so rarely in the 50 histories of literature that it was not possible to find an adequate sample of such poems as were cited five or more times. It was, therefore, necessary to study the composition of religious poetry by some other method. Fortunately, the editor of the Inter-Church Hymnal has assembled the best-liked hymns."

Hymns As an Index

The first 325 hymns in this hymnal appear in the order of the frequency with which they were found to be sung by the greatest number of church congregations. These two research scholars attempted to find the chronological ages at which each of the 91 individuals (mostly men) wrote his one best-liked selection. They now tell us the most popular religious poems—words sung to church tunes—have been written most frequently by individuals of 32-36 years. This hymn study is not directly comparable with the graphs which precede it, since it is based upon popularity with the general public, whereas the other graphs presented thus far are based upon the judgments of 50 literary historians.

Why?

Just why do the peaks of the various appended age-curves at such different age-levels? Are these differences due to the differing quality of the various kinds of writing, to differing interest and effort on the part of the authors at successive age-groups? Psychologists often speak of the differential decline of human abilities, meaning thereby that some abilities de-

---

Dr. Luchs is minister of the First Congregational Church of Evanston, Illinois.

cline earlier than do other abilities. This differential decline can be established for hearing, vision, etc., but how can we know that is true for literary and homiletical output? It is possible, as in the present study for example, to distinguish between the various abilities and the interest that predominate at successive age-levels? Surely, it is not justifiable to speak of the differential decline of ability to produce great literature and sermons unless it can be shown that interest and intensity of effort to produce remain constant or nearly constant at successive age-levels.

A scanning of *The Christian Pulpit* issues of the last 25 years reveals that young preachers' faces appear therein more often in our generation than in depression and former days. Is it a change of policy of the editorial staff to publish more "youthful" sermons, or has youth come into its own, it being recognized that younger preachers write superior sermons? (Will someone ask the editors?)

No yardsticks being available and no facts being strewn about to be garnered, we cannot base this article on fact. However, discussion with ministers leads us to offer these suggestions.

Many ministers who in their younger days wrote sermons good enough for publications are not now "hitting" the publications. Some preachers say they no longer thrill at seeing their names in print. Others excuse themselves, saying larger parishes leave no time for writing.

Lazy Habits

Let us move in closer to the facts. Ministers over fifty admit they seem to lose their prophetic sensitivities with the years. Others confess they have found an easy homiletic stride which just lets them get by. Some ride by on their sermonic reputations. A few admit that the pew critics have "beaten me down". Some have large churches where they become lost in administrative duties. Others confess they have lost their homiletical drive because "no one wants us after fifty". No minister has admitted that his lazy habits have at last caught up with him and left him homiletically dry.

Sustained Creativity

But underneath such admissions these facts appear. Ministers may permit their creativities to dry at the source. Only by sustained effort do our creative abilities continue at high level. In a letter Felix Frankfurter, who has lived out his Biblical span and yet retains his creative drive, wrote: "No less important . . . is the cultivation of the imaginative faculties by reading poetry, seeing great paintings, in the original or in easily available reproduction, and listening to great music. Stock your mind with the deposit of much good reading, and widen and deepen your feeling by experiencing vicariously as much as possible the wonderful mysteries of the universe."

We, over fifty, must admit the findings of the scholars that writers are most creative in their early days, but we can not say *"ergo propter hoc* our creativities dry, when we reach the half-century mark." That would be false reasoning as well as contrary to life, for how then do we account for the records of Winston Churchill, Konrad Adenauer, Bernard Baruch, Robert Frost, and Carl Sandburg? And if you answer that these people are only continuing what they learned in younger days, remember that Thomas Costain was 57 when he published his first novel, and that Grandma Moses showed her first picture in her 88th year.

Disciplined, hard-hitting young ministers, bulwarked by native creativity, will write inspiring sermons. But as eyes lose their 20-20 vision and ears hear with decreased sensitivity, a man's homiletical "batting averages" may drop, not because pathological functions deteriorate but because indolence, indifference, and an over-detailed existence have laid hold on him.

Fifty-ites and older can write superior sermons if they will not permit their creativities to wither. We can keep them alive by dogged endurance. Listen to Somerset Maugham: "The creative instinct reaches its height during the twenties and then, sometimes because it was merely a product of adolescence, sometimes because the affairs of life, the necessity of earning a living, leave no time for its exercise, it languishes and dies. But in many people, in more than most of us know, it continues to burden or enchant them. They become writers because of the compulsion within them. But unfortunately you may have the creative instinct strongly developed and yet not have the capacity to create anything of interest."

Oldsters, the man with the sickle is a far piece off. Go to your study, lock the door, go to your knees, then rise up and write your best sermon.

Grandmothers Like to Work

Marjorie J. Lewis

A source of inspiration in the local church are the "little old ladies."

If there is a need for another organization in your church that is new, different, and unique, try organizing a Grandmother's Club. Such a club has been organized in a church in midwestern Ohio and it is one of the most popular groups in the entire church.

The membership need not be confined to church members only. Invite all interested grandmothers to become a part of the club and work for the betterment of the church and community. To be eligible for membership you must be a bona fide grandmother or one by adoption. Ladies eligible by age, but not by the blessing of motherhood, may "adopt" a grandchild and with permission of the club become a member.

The particular organization of which I write had its inception during "loyalty" month at the church. During this month every Sunday is set aside as a special day, such as "Friends Day", "Family Day" "Women's Day", "Youth Day" and "Men's Day." One of the grandmothers felt that the older members of the church were being underestimated as far as their ability to be of service to the church was concerned. She therefore suggested that Grandmother's Day be added to the special days. All of the grandmothers were pleased and immediately joined forces to organize what is now known as "The Grandmother's Club."

The grandmothers have organized a chorus, with a grandmother as pianist and one as director. Every fifth Sunday they furnish music for the morning worship service. It is a joy to see and hear the "little old ladies" raise their voices in praise to God.

This group raises money for anything that is needed to keep the church moving forward. The interest manifested is very high and there are always those waiting to be admitted to the membership. They are a source of inspiration to the younger set and to those who are too complacent to take an active part in church work.

This idea has proved successful and it is hoped that other churches will adopt the plan and put it into force. Organize a grandmothers club if you want a renewed interest and an increase of activity in your church.

Publishing

—the story of the All-Church Press

Your Own Church Newspaper

William H. Leach

Few churches feel that they have the energy or money necessary to publish either a daily or weekly newspaper for their local congregations. Yet they do not question the value of such a periodical. The solution seems to be in some central agency's taking the leadership, supplying the world news, the editorial staff and the presses, and inserting the local news which is supplied by the local church.

Many churches do have monthly journals, but even here the so-called syndicated publications have a mission. Mr. Alonzo Evans, who for many years has been printing for churches their monthly journals, has rendered a significant service to the Protestantism of America. His press in Grand Rapids has been a boon to the churches.

Attempts have been made from time to time to do the same thing with a weekly newspaper. The abortive experience of a few years ago with the *Protestant Voice* is a good example. It was started as a weekly religious paper for Protestant people. Fort Wayne, Indiana, was the place of publication. It sought both individual subscriptions and group subscriptions by churches. It used the full resources of the Religious News Service. Yet it found the going difficult.

It was taken over by a group which sought to rescue the property by setting up local editions. The local church federations were asked to sponsor the publications. Several communities agreed to cooperate. Some of these never got to the first issue. Others got off to a good start, but the effort soon faded. I am not sure that any community still uses this service.

I thought of these things as I looked over some issues of weekly papers which came to my desk from the Southwest. The papers were printed on the large sized daily paper format. The paper used was everyday newsprint. The copy on the last seven pages was identical, but the front page carried the news of one church only. Inside I found that the several editions came from the same press in Fort Worth, Texas. On my last trip to Texas I decided to call on the publishers at Fort Worth and get the story of the All-Church Press.

▼ Lambuth Tomlinson, associate publisher of All-Church Press, and Douglas Tomlinson, president and founder, inspect one of the more than 300 church newspapers that they produce.



This is What I Found

In a very modest building at 601 Taylor Street, Fort Worth, I found crowded in an editorial office and printing shop a business of sufficient capacity to print and mail 200,000 copies per week of the various nearly identical papers. These are mailed to individual church members. I emphasize this because every magazine publisher knows that one-half of his job, or more, is the maintenance of lists and mailing to reach the subscriber on time.

To complicate the situation, the total run of the papers must go to more than three hundred local churches. That means that in a 200,000 run you really have more than three hundred different newspapers. The printing and addressing methods must be flexible enough to print a paper for the church which needs five thousand copies each week and the one which has need for but one hundred copies.

Under this plan any church interested can have its own newspaper. It will pay a very small rate for the individual subscriptions. The amount may be included in the church contributions by individual members or paid from general funds. The cost is based on a price of about two and one-half cents for each copy plus the cost of the typesetting for the first page which carries the local copy.

How can any publishing house agree to meet the needs of hundreds of churches, build the mailing lists, make the stencils, and guarantee delivery to the church members on time? Let's go through the process.



▲ An editorial conference at All-Church Press headquarters. Left to right are Robert L. Lynn, managing editor; Douglas Tomlinson, president; Lambuth Tomlinson, associate publisher and Miss Averill Gouldy, feature editor.

First is the method of setting up the organization. The All-Church Press now publishes eight different newspapers. Seven of these bear the names of cities to which large quantities go. There are several churches in each of these cities which subscribe to the service. Papers going to each city bear a name which includes the city. For instance, there are these names for seven of the newspapers: *Dallas World, Fort Worth Tribune, Houston Times, Memphis Mirror, Oklahoma City Star, Tulsa Herald,* and *Wichita Light.* The company has an office in each of these cities.

Next, each church in the city has its own name on the masthead of the paper which goes to its members. For instance, in my hand is a copy of the paper printed for Berclair Baptist Church, Memphis, Tennessee. At the upper left we find a block with these words:

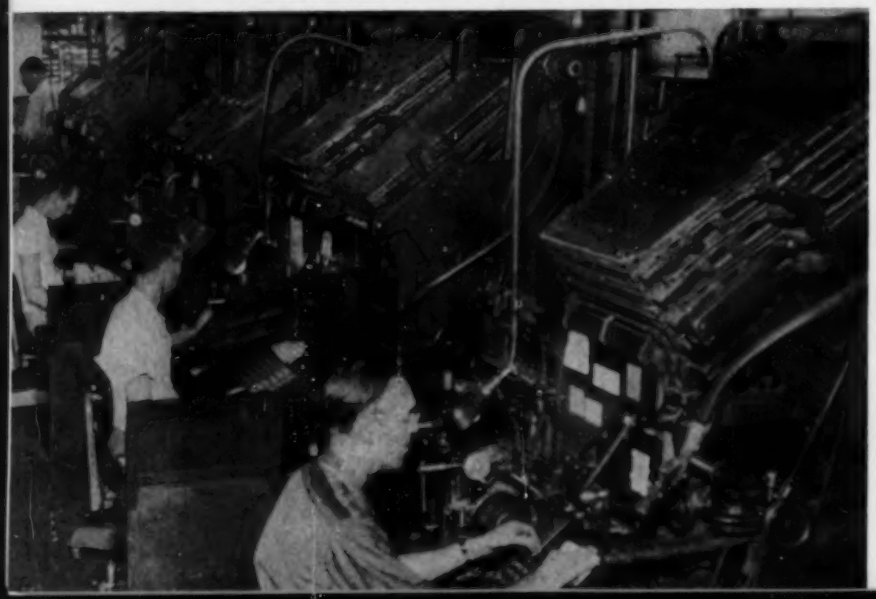
> An Edition of
>
> MEMPHIS MIRROR
> (All-Church Press)
>
> Entered as second class matter at the post office of Memphis, Tennessee.
>
> Published Weekly

At the center are the words in large display type:

> Berclair Baptist Church
>
> Memphis

You will notice that each church has its own edition with its own publicity on the front page and that it is mailed from the Memphis post office. The copies for each of the cities mentioned are sent by truck to the city, where they are delivered to the post office for mailing. Before they reach the post office they have been tied in bundles for the postman according to the routes used in delivery. In other words, to save every minute of time in delivery, the publisher visits the local post office and secures the mail routing from the postmaster. The usual distributing time of the postal employees is entirely bypassed.

▼ Twelve linotypes team with teletypesetter equipment to turn out enough copy to fill more than 500 newspaper pages a week.



Getting Copy

The managing editor, Robert L. Lynn, has the responsibility of securing the news items and other material for the papers. The front page copy is supplied by the churches. The advertising salesmen have the responsibility of selling the space. The editorial copy on the inside pages consists of important news items of religious interest, some syndicated material, devotional thoughts, and illustrations which carry the general theme. The publishers selected an editor with their particular service in mind. Mr. Lynn was taken on upon graduation from the Southern Baptist Theological Seminary. To qualify him for the work he was sent to the Holy Land and to the school of journalism of Columbia University.

One of the biggest headaches is securing prompt delivery of copy from the local churches. To secure this in time special discounts are given to those who send their copy early.

The copy is set in code on typewriters. The punched code strips are fed through the linotype machines and the pages are made up. Next, the mats are made by pressing the type against the moist paper. These mats are used for casting the circular plates for the rotary press. This rotary press is capable of running many thousands of complete papers in an hour.

But for real ingenuity take this. During the 200,000 run the press forms must be changed more than three hundred times. The front page plate must be removed when the run for one church is completed and the plate for the next church inserted. Keep in mind that one of these runs may require five thousand copies of the paper for a large church; the next run may be but one hundred and fifty or two hundred copies for a small church. That means more than three hundred changes in a run of 200,000. By using a counter on the press, the machinery will stop at the end of the first run. The curved plate will be removed and a new plate for the next church in order will be installed, and the presses will be running again in less than a minute.

Personalities Back of the All-Church Press

We are glad here to introduce to

Church Management readers Douglas Tomlinson and his son Lambuth who are the president and associate publisher respectively. Early in this century the elder Tomlinson was studying journalism in Columbia University. Lord Northcliffe, the distinguished London publisher, was a lecturer. One of his assignments was to get an interview with the great Briton. Not only did he secure an audience with Lord Northcliffe, but the contact resulted in employment on his London paper as a foreign correspondent. However, during this work Tomlinson still had in mind a development in religious journalism. Back in America he studied graphic arts in all parts of the country. By 1914 he started his first project. Churches in Dallas had been sold the idea, and the *Dallas World* was started. He carried the entire edition to the post office in his suitcase.

It was thought that both of his sons would have a part in the business, but Douglas, Jr., was a casualty of World War II. Lambuth came out of the service with many ideas. A natural mechanic, he supplied information and techniques which improved production. This facility has been recognized by many, and he is frequently called in by newspapers to help in the organization of their plants. The All-Church Press has more mechanical short-cuts to progress than I had dreamed possible.

Widening Activities

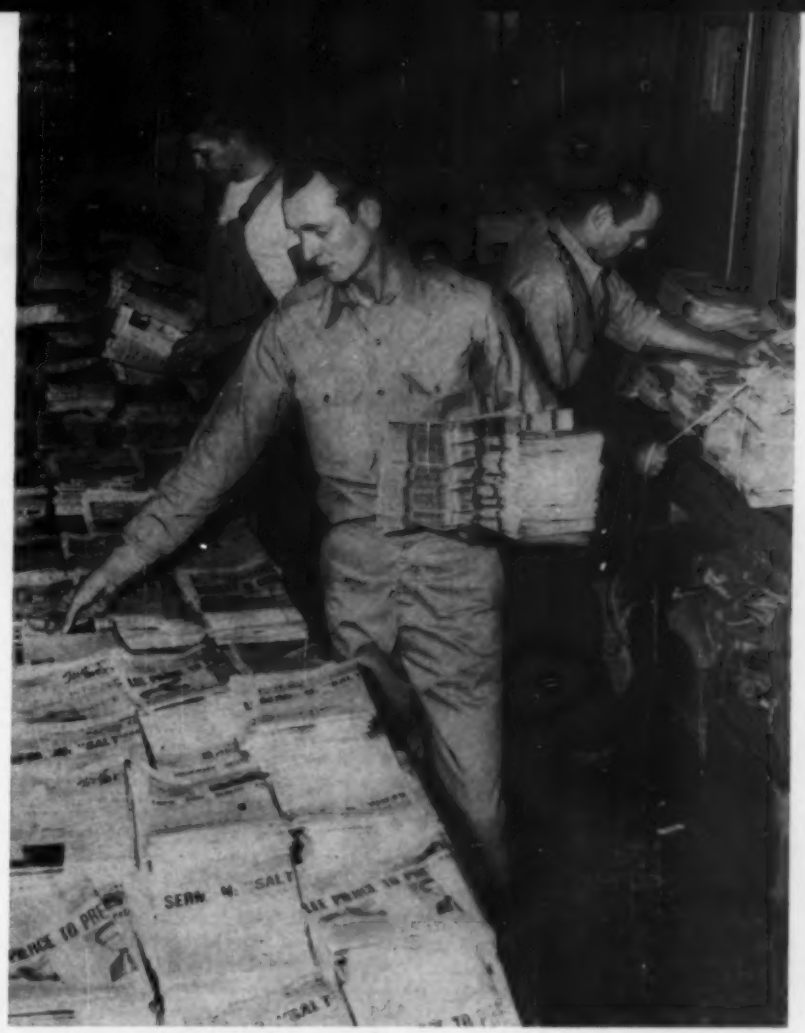
In addition to these seven newspapers, the company prints another series known as *Church-Week*. This is for churches farther from the central office, and the issues are all mailed from Fort Worth. Subscribers are scattered around the country; a church in Washington, D. C., may be the most distant one.

It also prints several denominational papers for various groups. Among these are the *Texas Christian Advocate* (Methodist) with a circulation of 18,000; the *Kansas City Messenger* (Disciples of Christ); *the Oklahoma Synod Presbyterian Review;* the *Oklahoma-New Mexico Methodist;* the *Texas Presbyterian;* and the *Christian Courier* for the Disciples of Texas.

This highly specialized publication for churches has grown financially from a suitcase business to one grossing $1,400,000 per year, and the employees today number over one hundred and twenty-five.

I asked the elder Tomlinson the secret of his success compared with the failure of those who had tried at other places. I particularly mentioned *The Protestant Voice.* Mr. Tomlinson had a ready reply to this. *"The Protestant Voice,"* he said, "made one basic mistake. It tried to sell the program through the church federations. I went direct to the churches."

That makes sense, doesn't it?



Thousands of newspapers are sorted into neat little packages for the hundreds of individual postal carriers who will take the papers to church members' homes each Friday. ▲

▼ The presses halt; three pressmen quickly change plates; in less than a minute a new church newspaper is being printed. High-speed machinery, methods and efficient crews make the All-Church Press plant one of the most productive newspaper plants in the country.



Albert D. Belden

Religion in the

An Artist's Gift

Recently in the studio of beautiful Sarum Chase, Hampstead, London, the home of the renouned artist Frank O. Salisbury C.V.O., the third of the windows which he has designed for Medak Cathedral, South India, was dedicated at a private service by Dr. W. E. Sangster, General Secretary of the Methodist Home Mission Department. The window had been assembled and placed against the great north light of the studio so that its glowing colours were fully apparent. Beside it sat the artist, Dr. Sangster, Mrs. Posnett (widow of the Rev. Charles W. Posnett, the inspiration, under God, of all the work at Medak and, indeed, of the trilogy of stained glass now completed) and the Mayor of Hampstead. Around, and in the balcony above, surrounded by Mr. Salisbury's paintings, sketches and other evidences of his art, sat and stood the company of guests.

"Many of us know Medak Cathedral for ourselves," said Dr. Sangster, before he announced the hymn—"Angel voices ever singing round Thy throne of light" —it is dear to us for itself and for all it stands for, dearer still. We know the lovely windows that are already there. We know the great space that has been waiting for this last window through the years. We are now going to dedicate the window and pray God's blessing on it, to pray for its safe passage, safe arrival and safe installation. We are anticipating the joy of our brothers and sisters over there when it comes, for this, we know, is going to preach Christ crucified to the generations."

Mr. Frank Salisbury has presented this lovely home of his with its picture-galleries and many of the pictures, to the British Council of Churches subject to his continued use of a portion of it for his life-time. It is a memorable gift likely to prove of great usefulness to the Council.



Dr. Belden, our regular British correspondent, recently visited in America. He is the author of a number of books read widely on both sides of the Atlantic.

Changes in National Federal Council of the Free Churches

The Rev. A. D. Harcus who recently resigned the General Secretaryship of the Free Church Council has been succeeded in that office by Rev. Dr. Aubrey Vine (Congregationalist). A presentation was made to Dr. Harcus.

At the March meeting of the Council a step forward to closer relationship of all the Free Churches was taken in the decision to hold a United Communion Service at the 1959 Annual Congress of the Council.

A brilliant address on the problem of the Christian education of modern youth was given at this meeting by Dr. F. Lincoln Ralphs, M.Sc., L.L.B., Chief Education Officer for Norfolk.

Churches and New Housing Estates

The new housing estate on the edge of the town is something known to nearly all town dwellers in Britain in these days. The re-housing of our population has brought to almost every community the area of new houses farther from the center of the town than anyone in that town has lived before and, in its early stages at least, farther from the community's social life and the church than ever before. Not only new housing estates but, in one or two parts of the country, completely new towns have been built. In the new estates people have the concern and care of the established local authority, and within reach the social amenities provided for the old community. In the new towns, however, the care and management of a community, the provision of social services, the personal relationships and growths of a fellowship, have to develop as the community grows.

Christian people throughout the land have long been aware of the needs and claims of these new areas, and many have sought to be of service to them. Within Congregationalism much has been done in the last few years, and already churches that have come into being since the war are part of our whole denominational fellowship. Many are still upheld by the fellowship, while some have grown in their strength and witness so that they now accept their full responsibilities. The extension of our work continues; and in the last twelve months nine churches in new housing estates and new towns have had a minister for the first time. The whole denomination has been able to share in these ventures through the Maintenance of the Ministry.

The Ministry of Women

After thirty-seven years in the ministry at Berkley-Street Congregational Church, Liverpool, Miss Muriel O. Paulden has retired. It has been a remarkable ministry. Who can ever measure Miss Paulden's influence in the life of the churches of Merseyside and beyond, through the church itself, through the Bible Training Centre where approximately two thousand students have trained, and through the twelve years at St. Paul's House? Old members of the church, and students of the Training Centre, who today are to be found in churches far beyond Merseyside, bear testimony to her vivid Bible teaching and to her inspiring Christian influence.

It was twelve years ago that Miss Paulden had her vision of meeting a need in the life of our churches by offering an opportunity for training women for full-time service in the church. Looking back over the years, one realizes what amazing things have been accomplished—a house procured, furnished with a beautiful chapel at its centre. Nine churches in new housing areas have been given and are at present receiving leadership. Four of them have procured manses and now have a permanent minister. Four down-town churches have also received leadership. Two have procured manses and have a permanent minister. Four country groups (including eleven churches) have been given leadership.

Dr. Weatherhead: 21 years at the City Temple

Dr. Leslie D. Weatherhead completed twenty-one years in the ministry of the City Temple—a ministry which began in brightest sunshine, ran into a crashing thunderstorm, and is now illuminated by the good hope of the opening of new City Temple on the old historic site. Dr. Weatherhead writes in "The City Temple Tidings"—

> **I realize that now in the sixties, I cannot do as much as I did in the forties, but in many ways this is not necessary. For examples, I *started* the Samartian League, the Women's League of Service, the Adoption Scheme by which un-**

British Isles

privileged families were looked after and helped, the Friday Fellowship, the Psychological Clinic, the Prayer Circles and the Sunday Night Social Hour, and I flatter myself that the missionary enthusiasm of the Temple took a new lease of life. All this is not said in self-praise, but to show that these organizations now run themselves without needing much of my attention. Nothing could have succeeded but for the loyal support of many who are still with us. . . . .

The Scottish Scene

In a report entitled "What—Bishops in the Kirk!" Mr. Ian McWilliam writes: "The publication of the report on Relations Between Anglican and Presbyterian Churches has let loose a flood of controversy of a nature that hardly would have been thought possible in these enlightened ecumenical days. Everyone, outside the church as well as in it, is talking of bishops. Newspapers have joined in the debate; one has published a pamphlet against the introduction of bishops into Presbyterian Scotland. An opposition party within the church has gone into action under the title "Operation Standfast"; other denominations are, officially, silent on the matter—with the exception of the Free Church, which claims to be in this, as in all other matters, the guardian of the Presbyterian principle and tradition. In some of the exchanges between the protagonists there has been a certain amount of bitterness and personal innuendo, and dire prophecies have been made of the dissolution of the Church of Scotland into warring factions. Scotsmen are notoriously fond of a discussion on theological and ecclesiastical matters, but in this affair the vast majority are not quite clear about the issues involved.

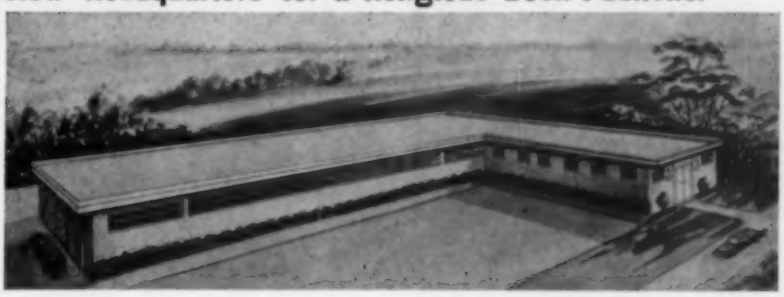
The report itself is singularly innocuous. It is impossible in the space at my disposal to give a digest of it. What has emerged must be considered against the background of the procedure adopted by the conferring churches. The most important aspect of this was their agreement to "recognize the sovereign freedom of divine grace within the history of the church", and to begin the discussion of their relationship "not from any pronouncement on the validity of Orders on either side, but from consideration of what should belong to the fullness of the Church in that ultimate unity which we are called to seek by our Lord's command in dependence upon the guidance of the Holy Spirit". On the basis of this the representatives of the churches proceeded to study together the kind of modifications in the two church systems which, in the context of the hoped-for reintegration of Christendom, might be regarded as likely to be requisite.

In the discussion it became clear that this meant the introduction of the office of bishop into the Presbyterian system, and the adoption of something akin to the Kirk Session, the office of elder, by the Anglican Churches. In much of the public controversy this latter point has been overlooked. These adaptations are not in the nature of a quid pro quo; they are the honest admission by the two branches of the church that they have exercised hitherto, an incomplete episcope, and that learning from one another they must proceed towards assimilation. These suggested modifications do not envisage, in the words of the report, "one single Christian Church of Great Britain, but rather a Church of England and a Church of Scotland in full communion with one another in the one Church of Christ". By this the participating churches are not involved in any uniformity of life and worship. It is only in the light of these conclusions that the introduction of bishops into the Presbyterian system can be discussed rationally.

Tail-piece

Children are always surprising us with their originality of understanding or misunderstanding. A Primary School teacher had asked her pupils to draw the Flight of Mary and Joseph and Jesus into Egypt. She stopped in astonishment at one little girl's drawing. 'Flight' had only one meaning for this budding genius—the Holy Family had been placed on board an aeroplane. "But", asked the teacher, "who is this other person?" pointing to a fourth figure at the steering wheel of the plane. "Oh," said the little mite, "that's Ponschus the pilot"! (Pontius Pilate)

New Headquarters for a Religious Book Publisher



Fleming H. Revell Company is celebrating its 88 years of book publishing in November, 1957, by moving into a new building the company has constructed for its headquarters on Booker Street in Westwood, New Jersey, William R. Barbour, President, has announced.

For 54 years this company was located at 158 Fifth Avenue, New York City. In 1951 it was one of the first book publishers to move to New Jersey, "The Garden State". No more congested, noisy Manhattan!

Six years rental in quiet, convenient Westwood, a community six miles northwest of the George Washington Bridge, convinced the Revell Company that Westwood was the ideal place to settle permanently. All officers and staff members of the Revell Company except three reside in New Jersey, many in the Westwood area.

The much enlarged space for the shipping department and better organization of the office area in the one-story, air-conditioned building will enable the Revell Company to give even more efficient and effective service to booksellers everywhere.

John B. Gribbin, P. E., of Westwood is the designer and Visbeen Construction Company of Ridgewood, N. J., the contractor.

America's Oldest Church Renovated

Don Lowry

On Route 10, near Smithfield, Va., stands a tiny brick church which is being hailed today as one of the most important buildings in all America.

From a mass of crumbling brick, historic St. Luke's has been rebuilt, and designated by President Eisenhower as a national shrine.

When early settlers raised its brick-buttressed walls in 1632, neighboring Jamestown was a mere 25 years old. During the intervening 300 years, all the old original buildings at Jamestown have crumbled to dust. St. Luke's alone has become the proud reminder of colonial Virginia.

The story of its rebuilding is an inspiring example for church managers and officials who have current renovation problems of their own.

It has taken several near-miracles to save St. Luke's over the years. During the Revolution it was somehow spared from destruction by British troops, and for forty years after the Revolution it was virtually abandoned when the Church of Virginia itself was dissolved.

In 1887 a violent storm unroofed the building. It was repaired through the efforts of an unknown local minister and gradually fell into disrepair again. By 1953 it had become almost a mass of crumbling brick.

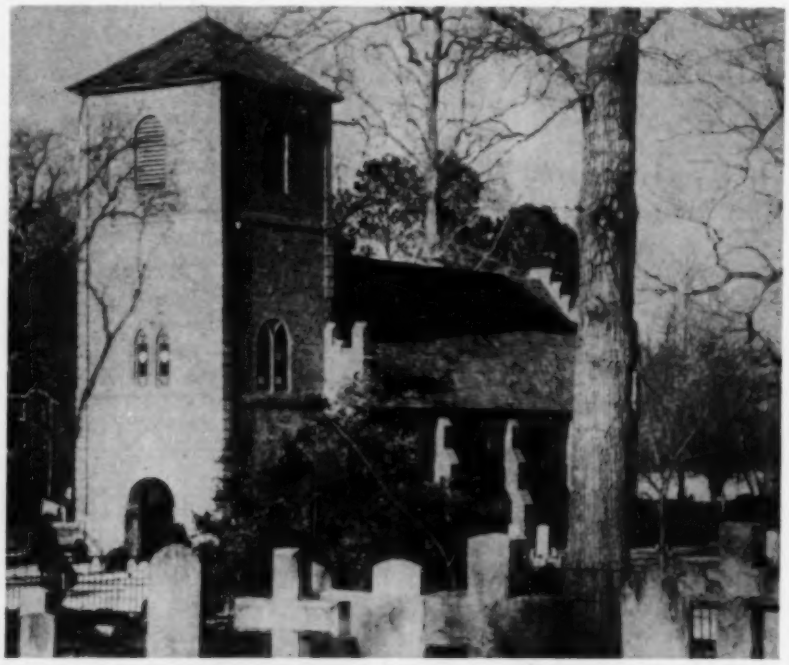
At that time a group of Americans became deeply concerned about losing this valuable landmark. They sparked a drive which brought contributions, large and small, from thousands of citizens from every walk of life and every religious denomination—enough to completely restore St. Luke's.

Distinguished architects, historians, and highly skilled artisans have worked painstakingly for the past three years to recreate this church exactly as it was in the 1630's. Every missing hand-molded brick, wooden peg, and rustic timber truss has been replaced. Inside and out, Old St. Luke's now stands as one of the most perfectly restored buildings in the country.

The Gothic tie-beam roof structure, a rare rood-screen of turned wood in front of the chancel, and a window given in memory of Pocohantas have been perfectly reproduced. Seventeenth century furnishings include an extremely rare white walnut communion table, strikingly beautiful silver flagons and communion plate. The pulpit is triple decked, which provided for a clerk, reader and minister.

From the outside St. Luke's blends in with its park-like setting in the midst of tall walnut and oak trees. Its stepped gables, wall buttresses and Gothic traceried windows are architectural treasures of our early days, and strongly emphasize our close ties to Europe's great traditions.

The entire restoration undertaking has been a marvel of administration, research and managements as well as an architectural accomplishment.



Missionary Exhibits for a Conference

Donald E. Macomber

A room of good missionary exhibits is a "must" if you are going to put your missionary conference "on the map," and with a little planning such an exhibit is possible for even the smallest church.

One can start with whatever curios the speakers themselves bring, and they should be contacted about this ahead of time. In this way we have been able to advertise such things as a 12-foot snake skin and a grass basket that held water.

Then there are exhibits that the church itself can prepare. Our church offers a prize to the organization or Sunday School class which prepares the best missionary display, the judges to be the missionary speakers.

Our displays have included a model African village, made by the Junior boys from ice cream containers with roofs of hay; doll-people packing clothes for world relief, using a carton cut away as a room of a house; a display showing methods of missionary work and featuring a model plane, radio, tracts, etc.; a lighted globe with the words: "Give the world the light;" papier mache relief map of a south sea island; a display entitled, "What Can I Do For Missions?" and showing prayer letters asking for prayer, personal letters to missionaries, church envelopes to illustrate giving, and a picture of one of our young people who is herself a missionary; and a display of work among lepers, using pictures from missionary magazines. Also, we invited missionary organizations to send something for a display of their work. The state Bible Societies always have Bibles in various languages which they will loan to a church. There is no end of missionary agencies that will send literature if contacted in advance.

The exhibit room should be located so that it is conveniently reached before and after the conference sessions. It can be decorated with flags of various nations, made either from cloth or from construction paper. Outlines of various countries and continents can be cut from cardboard, painted and hung on the wall.

These exhibits will not only attract more interest because of themselves, but because the people of the church have prepared them themselves. The time given to missionary exhibits will be well repaid.

Windows *that* Speak *and* Sing

Horace Greeley Smith

Stained glass windows are like the so called speaking pipes in an organ. Strange as it may seem, a number of old fashioned instruments of this kind had many pipes through which no voice or sound was ever heard. They were called show or display pipes, on which the interior decorator often lavished both color and design. The real organ pipes from which flooded the "tides of music's golden sea" were hidden from view and were known as the speaking pipes. There were literally hundreds of them, each skillfully made and carefully tuned to sound a particular note and to produce, along with companion pipes, that sweet concord of sound known as organ music. These speaking pipes suggest the real function of stained glass windows.



They are not just a display of color and design, interesting as well as pleasing, to look at. They are not to be taken casually as Peter Bell did the primrose "on a river's brim." "It was a yellow primrose to him, and it was nothing more." These creations are somewhat more than meets the eye or a device to round out an architectual scheme. By their very loveliness they suggest the prayer, "Let the beauty of the Lord our God be upon us." In the last analysis they do something even more than this. They have, as those who hold communion with them long enough come to know, a story to tell. In fact they sing as well as speak to those who have ears to hear and eyes to see.

Stained glass windows tell their story in two ways. One is emotional and the other is intellectual. Perhaps it will be safer to say that there is a third method, defined as both emotional and intellectual, since it is rather difficult to draw the line between those two. For purposes of our discussion, however, we must attempt to separate these two appeals, and I will mention first that one called the intellectual.

Intellectual Appeal

This appeal is presented primarily by the use of figures, symbols, medallions, and other similar devices which have been developed through the centuries to convey certain definite ideas. The figures are usually historical—prophets, saints martyrs, and others who, because of their character, have come to stand for certain qualities of character, thought, or action. The symbols are for the most part familiar. The shepherd's crook is a reminder of what the twenty-third psalm sets forth in lyric language. A ship is emblematic of the church, while a figure of the praying hands suggests "the soul's sincere desire." Almost endless are the number of figures and symbols by which an artist may suggest the lessons of faith, hope, and love.

In fact, in an earlier time windows like these were created in order that those who could not read the written words might see the gospel message revealed in illuminating creations of this character. They had not only a breath taking beauty, but were also clearly didactic in function. That purpose, in part, still continues. Even the most sophisticated will find increasingly that continued study of the windows pays rich dividends in the way of a larger understanding of our Christian faith. They are like a masterpiece in the realm of art, or a classic in literature, something to be looked at or to be read again and again.

More Than Intellectual

It is clear, however, that stained glass windows have more than an intellectual appeal to offer. They touch the heart and spirit as well as the mind and intellect. They are more than didactic devices to make clear some well defined doctrine. Their appeal is emotional as well as intellectual and nothing is to be gained by arguing which has the priority. Probably it is better to assume that the two belong together in a hold wedlock like "perfect music set to noble words."



Dr. Smith is President Emeritus of Garret Biblical Institute.



One of twelve windows in St. Paul's Evangelical & Reformed Church, St. Paul, Minnesota.
Write for free color reproduction of this window

CONRAD PICKEL STUDIO, INC.

21415 W. Greenfield Ave. Waukesha, Wisconsin

Stained Glass Wood Carvings Mosaic

Circle No. 14 on card insert

By the artistic use of color, the figures outlined in a window become more and more lifelike. In a sense, they come alive as the light shines through them and radiates from them. So also do the symbols take on a new and deeper meaning as they appear in color and are outlined more clearly by the contrasting colors around them. The message of figures as well as of symbols may be enriched and enchanced in this way. The artist in stained glass windows has at his command a great variety of color to widen and deepen his interpretations. These colors are in turn changed from moment to moment while the light that shines through them varies with the shifting shadows caused as clouds drift by between the sun and the windows. They, therefore, are not limited as an infant is with "no language but a cry." Like an organ they have endless combinations with which to convey their "speechless eloquence."

Through the centuries man has assigned definite and specific meanings to different colors. Pure colors have come to be emblematic of spiritual qualities and realities. For instance, red is accepted as the symbol of divine love, but it stands also for sacrifice and courage. Blue, on the other hand, suggests divine wisdom. We apply it likewise to the faithful soul of either sex whom we describe as being "true blue." Green also suggests a note of hope and victory, while white inevitably makes one think of faith, purity, and so on.

It is however when these colors are happily blended that the meaning of what they may convey comes to fullest expression. No color lives to itself alone. Unless associated with other colors, either contrasting or complementing, any color soon becomes monotonous, as does a single musical note too often repeated. However, in the blending of colors, the artist must use great care lest the result be discordant rather than harmonious.

Some colors clash with one another, while other colors supplement each other, the one bringing out the best in the other. In this respect colors are like human beings in their social relationships. It is said that blue has a quality which brings out the best in any other color when placed beside it. For instance, the red becomes more regal and the purple more royal. We see the blending of colors at its best in the red, white and blue of our flag, or in the purple, white, and gold which is found in each and every pansy. Above all we see it in the six fold strand of colors woven together in a rainbow. A little child looking at a stained glass window said it was "just like being inside a rainbow." No higher praise could be given.

Like an Amplifier

Stained glass windows, with their emotional as well as intellectual appeal add something, as someone has written, to

each and every sermon and oratorio which becomes a part of a worship service. They do this first of all by helping to create a worshipful setting in which the spoken word and music, be it vocal or instrumental, may be heard to the best advantage. No matter how wonderfully the architect may have done his work in wood or stone, windows of this character seem to add a climactic touch—a quality of undefined beauty to be gained in no other way.

They give a degree of spiritual support that quickens and deepens the spirit of worship. The preacher, the organist, and members of the choir as well as of the congregation might well offer each Sunday morning a little prayer of gratitude for the architect who designed a sanctuary calling for such windows, for the artist who created them, and for the generous givers who made them possible.

Stained glass, however, makes a contribution in the way of speaking and singing far beyond what they do by adding to the richness of the setting of worship. Let me note first the further help they offer to the preacher. In nearly every church now, whether it is large or small, there is a device known as an amplifier. This picks up the human voice and carries it beyond its normal range. It also enables many whose listening power is dulled to hear the spoken word.

There is a sense in which the windows do something similar to what is done by this mechanical device. All have learned—those who never speak in public as well as those who do—that there is a limit to what can be said in words. The dearest friend will come and say, "I cannot tell you how I feel." True lovers learn early to trust a communion beyond the need of words to say the things which no words can say. Every preacher and every teacher is acutely aware that he comes quickly to a frontier beyond which it is hard for him to express what is in his mind or in his heart and what he would most like to say if he could.

When the vocabulary of the preacher fails, these windows come to the rescue. They suggest what words cannot formulate and give information about something that is beyond. They present implications of the unseen and the eternal, and give hints of something vaster and greater. They are like the little curly-cue in mathematics which we draw to indicate that this particular figure might be drawn out indefinitely, extending into infinity itself.

So when the preacher has reached the limit of his speech, these windows, like the amplifier, extend the range of his interpretation and make great spiritual realities vivid and certain. They make known "what no eye has seen nor ear heard nor the heart of man conceived, what God has prepared for those who love him." They repeat the prophetic words of promise that God himself will "open the windows of heaven and pour down for you an overflowing blessing." These windows are earthly symbols by which a mind attuned to awareness grasps heavenly realities. They say the words no tongue can pronounce. They suggest truths that are beyond our speech and would escape unless they were expressed in some great artistic creation like these windows.

Music Made Visible

What these windows do in the field of speech, they do more fully in the realm of music. As a medium of communication, music carries the human soul further along on its pilgrimage into the unseen and the eternal than the spoken word. The melody of music being less sharply defined and having about it a range of emotion that speech lacks reaches heights that the spoken word cannot attain. Witness our reversion to music, instrumental or vocal, in those moments when the currents of patriotism or religion run high and strong.

But music, like the spoken word, soon reaches the point beyond which it cannot go. In the rendition of music the choir will sometimes resort to what is called a "descant" when one group sings higher than the other members. But there is a limit as to how high even the musicians can go. They may sing that they are "climbing higher and higher," but in the end they reach a tonal altitude beyond which none can sing, and none can hear. In a sense the music "trembles away into silence."

It is at this point that stained glass windows come to play their part. They take the person led thus far by music and introduce him into that ineffable world of mystery which cannot be even suggested by a musical note. Someone has said that, and it was an organist who told me this, "stained glass windows are music made visible." Beyond the range of the human ear they play a "symphony in light." One hears as he listens an undertone of the music of the spheres, or an overtone of songs sung by the morning stars proclaiming for all of them together, "the hand that made us in divine." Beyond the power of music to express it, these windows bespeak a world of harmony where literally "the skies are not cloudy all day."

Using The Indirect Appeal

The profound but mysterious appeal of stained glass windows, whether they come as a reinforcement to the spoken word or to the sound of music is due largely to a subtle quality of suggestion. These windows do not argue, they do not even say, "Come now, let us reason together." They make no effort to convince. They just solicit the young and the old alike to dream dreams and to see visions. They have anticipated modern psychology with its emphasis on the indirect appeal.

Wise parents are now trained to seek the cooperation of their children without that unhappy direct command. Public

Anchor Fence

safeguards the sanctity of your grounds



Anchor Fence protects your grounds against trespassers, stray animals and other disturbing elements. This sturdy, low-cost fence also helps guide traffic and maintain a "well kept" look about the property. As a framework for shrubbery and ivy, Anchor's square construction adds beauty and charm.

Insist on genuine ANCHOR FENCE

Look for the famous orange-and-black nameplate of genuine Anchor Fence—the sturdy and permanent fence that stays erect year after year. Anchor needs no annual painting. Insist on Anchor—the fencing zinc-coated *after* weaving and not *before*. For information, call your local Anchor office or write: ANCHOR FENCE, 6642 Eastern Ave., Baltimore 24, Md.

Anchor Fence®

Division of ANCHOR POST PRODUCTS, Inc.

Plants in: Baltimore, Md.; Houston, Texas; and Whittier, California • Sold direct from Factory Branches and Warehouses in all principal cities

Circle No. 15 on card insert

IT'S MUCH
easier to listen



... and you enjoy the worship service more

when you are comfortably seated in

ENDICOTT
Cushion-Eze CHURCH PEWS
FOAM CUSHIONING AT ITS LUXURIOUS BEST!

WRITE FOR FREE CATALOG

Colorful 28-page catalog shows the complete line of Endicott furniture and CUSHION-EZE pews. Send for your copy today, Dept. M127.

Endicott CHURCH FURNITURE
WINONA LAKE • INDIANA

Circle No. 16 on card insert

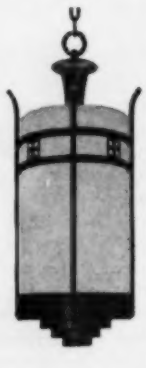


LIGHTING...
By McFadden

... A familiar phrase in hundreds of new and remodeled churches throughout the country.

Write for our colorfully illustrated catalog

McFADDEN LIGHTING CO.
2308 So. Seventh Blvd.
St. Louis 4, Mo.



Circle No. 17 on card insert

speakers are taught to persuade rather than to debate. Even the salesman falls back upon this more subtle procedure. The wife of a world famous playwright wished very much that her husband would put Joan of Arc into a drama, but she knew better than to argue the point. Instead she left around the house photographs of and articles about the Maid of Orleans. Then one day, without any word of explanation, this distinguished author simply announced that he was going to dramatize the fascinating life story of this remarkable woman.

Such an indirect appeal as this is all the more effective in a day like ours when men are more or less schooled to resist appeals, especially those that have any quality of emotion in them. They are resolved not to be swept off their feet. A modern congregation is much more difficult to move than one of a hundred years ago. Men quickly brace themselves against the appeal of emotion. They are steeled against a too ready response and do not intend to let anybody "get around them." But no one has built up a resistance to the subtle summons of these windows. They speak as gently as nature itself and "glide into a man's deeper musings" almost before he is aware of what is happening.

And so stained glass windows speak and sing their way into the mind and heart of those who really see them. Just as some must learn how to listen to music and others how to appreciate art, so most observers must make an effort to really see these creations. They should be studied at different times of the day and on different days of the revolving year for they change with the shifting light of every hour of every day of every season.

For those who will patiently seek to gain all that windows like these have to offer they become a never ending source of joy and satisfaction. Stained glass windows may even do for an onlooker what "one chord of music" sounding like a "great amen" did for an organist. He summed up his impressions by writing that it laid on his "fevered spirit with a touch of infinite calm." Even more, he wrote that:

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life. . . .
It linked all perplexed meanings
Into one perfect peace.

A similar experience in varying degree awaits the one who in the love of beautiful things holds continued communion with stained glass windows. For such a patient and sensitive spirit they both speak and sing.

"Let the Beauty of the Lord Our God Be Upon Us"

Toward Creative Leadership

Donald F. Shaw

"It is . . . discontent with himself, and with those whom he serves, that is the power which drives him to the throne of God, leading his people . . . beyond the snares of easy contentment to the God who loves them so much that he will not let them rest easy with their finite, imperfect beings . . ."

Those of us who are thrust into positions of leadership, either by the force of external circumstance, or by our own desire, ambition or concern must do some serious thinking about what our position means and about the way we conduct ourselves. There are some natural leaders for whom the exercise of leadership seems effortless—who are born to manage and control and sit in the limelight with little or no introspection or analysis of their thinking or action. But most of us do not find our positions in front of men as easy or as glamorous or even as desirable as the more passive members of society might be led to think. We desire to achieve certain goals; to achieve these goals we must develop techniques which involve the manipulation of men and society. If we are at all introspective, and we should be, we then weigh and balance and examine the actual conduct of our relationships against both our ideals and goals, and our limitations and abilities. In order to exercise effective leadership it is necessary from time to time to draw apart from its actual conduct and determine its meaning as dispassionately as possible.

A Fisher of Men

The Christian minister is, by our Lord's description, a fisher of men. In order to be effective in his calling he must to a great degree exercise leadership among men. This is increasingly true in contemporary church life. The many facets of living have forced the church into a complex mold. The minister is the president or executive secretary of an involved organization, a post to which he has been elected or appointed in the fashion current in his denomination. His success in managing this organization, or "organism" is dependent to a considerable degree upon his understanding of his peculiar role. His effectiveness as a fisherman, moreover, is largely judged by his skill as an organizer and manager. Scholarship, preaching, even conviction—these do not loom largely in the minds of his parishioners when they judge his abilities. Perhaps that statement has a touch of cynicism about it; at least it is a realistic appraisal of many situations. Skill in organization and management is placed above Christian knowledge and belief in the list of requirements of many puplit committees looking for a minister. It must be said, however, that the facts of contemporary life dictate that the proclamation and presentation of the whole gospel to the whole of society will take far more skill in the use of "secular" techniques than was required in the days of the early church. The sheer matter of attracting the slightest bit of attention is a much more involved thing in the day of television than it was in the day of the Roman forum. The church is forced into a high degree of organization as a matter of survival; the modern minister is competing with his age, and his age is the age of the "organization man."

Beyond Machinery

It is regrettable that a man's effectiveness as a minister of the gospel is thus judged—not by his faith, not by his flaming zeal, not by the evidence of God in his personal life, nor his love of Christ, but by his ability to grease the wheels of church machinery. Do not misunderstand me; I do not mean to imply that it is wrong to have a smoothly running church. Efficiency in church administration is an important part of responsible Christian stewardship. The minister must learn in so far as he is able the technique of running a complex organization. He owes it to himself, his parishioners, his Lord. He is under obligation to keep friction at a minimum and to see that a well-rounded, smoothly operating program is undertaken. It is a prevailing misconception, however, that has gotten far too much currency among the laity, and to some extent, among the clergy, that his role as administrator is his chief one. The maintenance of a smoothly running organization should neither receive the bulk of his energy, nor interfere in any way with his higher calling.

The minister is a fisher of men, a saver of souls, a prophet of the highest. This means, in the broadest sense, that he must redeem people, or rather, be an agent of God in their redemption. He must lead them from one position to another—from hate to love, from self-pride to humility before God, from sin to righteousness, from unbelief or disbelief to belief, from faithlessness to faith, from narrowness and prejudice to an understanding and acceptance of the broad and high and loving purposes of God. He must understand his position before men as creative and productive, sometimes even divisive ("not peace but a sword"). Though he must understand and love people, and listen to them, he must not simply reflect the will of the populace, nor let its judgment become his own; he thus cannot be "democratic" as that word is usually understood. Paul spoke of the "authority which the Lord has given (him)". (II Corinthians 13:10.) The minister of Christ's church must never forget that his position of leadership, his authority, is derived from God, rather than men. "Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ." (Galatians 1:10)

It is this relationship with God and with Christ that distinguishes Christian leadership from secular leadership. The secular leader, of course, does not necessarily bow before the will of the people. He may well be devoted to a cause beyond himself which will prompt him to defy or transcend the will of the people. Or he may be dedicated to self-aggrandisement so than he runs roughshod over them or uses them for his selfish pursuits. On the other hand, the Christian leader does not have a special immunity or exemption from accountability to man, nor is he justified in all things before God. One of the gravest temptations which the Christian must face is the temptation to identify God with his own purposes—to think that his will and God's will are identical, parallel, and thus by association he is above reproach. There is no sure way of distinguishing between the two, save that man in his finite wisdom must rely essentially upon humility in order to minimize confusion between them.



This Happy Breed

Keeping our friendships in repair is worth far more than the price. Friends of the Fund find their attachment increasing as the years pass. Those longest in this Family are loudest in its praises.

Good reasons can be found for such acclaim. Above all, the Fund's habit of sharing its prosperity makes friends and attracts the clergy so that "This Happy Breed" of ministers grows in size and satisfaction daily.

PRESBYTERIAN MINISTER'S FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, PRESIDENT
1717 —— Two hundred Forty Years —— 1957

Circle No. 18 on card insert

Monroe FOLDING BANQUET TABLES

WITH COMPLETELY FINISHED TOPS Can Be Used Without Tablecloths



Write today for new catalog showing 58 models and sizes of Monroe Folding Tables.

NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with completely finished tops, highly resistant to most serving hazards. May be USED WITHOUT TABLE CLOTHS, if desired. Also available in Formica and Ornacel special color and pattern types. Write for catalog with direct factory prices and discounts to religious and educational institutions, clubs, lodges, etc.



MONROE TRUCKS
For Folding Tables and Chairs

Transport and store your folding tables and chairs the easy, modern way on MONROE Trucks. Construction of Transport-Storage Trucks permits maneuverability in limited space. See Catalog.



THE MONROE CO. 60 CHURCH STREET COLFAX, IOWA

Circle No. 19 on card insert

Interpreting the Will of God

But the special relationship with God-in-Christ means that the Christian and the Christian minister have an attachment beyond humanity which the non-Christian secular leader can never claim. Whatever devotion to a cause, to others, or to himself he can claim this secular leader is bound to the limitations of human wisdom and to the simple aspirations of the race. The Christian minister, on the other hand, owes his allegiance to God, and his leadership is devoted to interpreting the will of God as he sees it. There are times when he interprets poorly; this is but part of his humanity, his fallible wisdom, "seeing through a glass, darkly." Surely his mistakes will not be ones of intent or wilfulness, but rather of incomplete knowledge or wavering will. Nevertheless, his wisdom will transcend human wisdom because it has a source beyond human wisdom. His critic had better be careful on what grounds he questions him. The man of God is vulnerable, as are all men, but there is one time at which he is invulnerable, if only because his critic has not reckoned with God, and that is when he is attacked on the grounds of human expediency, or when he is told that "religion has no bearing" on a particular area of man's life. Let the critic not be thus found "opposing God." (Acts 5:39.) There are many differences of opinion within the fold of the church and certainly variations of understanding on essentially Christian positions should be resolved, or at least minimized by those who call upon the same Lord in all things, but if the wisdom of man is invoked to counter essentially Christian teachings, then the minister or the Christian layman, or whoever it may be, must rise above the critic. The Christian, who should be the master of compromise in things non-essential, must not compromise in essentials. He cannot retract his belief or his experience of the love of God. His congregation may urge upon him compromise in the interests of harmony; he may be tempted to temper his position. But he is subject to a higher authority from whom his own authority is derived, and he must choose whom he is to obey.

True to Self and to God

Thus it is in the realm of basic principle. Something needs to be said also with respect to method. The same transcendence is present here, though it may be more difficult to isolate. Tremendous pressures may be applied, especially upon a younger minister, to make him conform to the parishioner's idea of a minister. He is expected to go about his appointed task in a certain way, and he runs into difficulty if he departs from it, as he is bound to, simply because he is a human being and therefore an individual. Granted that many rough edges should be worn off; granted too that he, old or young, can

learn, and must learn, a great deal in his relationships with men; granted further that he is not above the law—nevertheless in personality and ability he cannot be something he is not, no matter how he tries or how much he prays about it. His life at best is a compromise in time; he cannot afford the time to become perfect or expert in all details of the ministry. If he is sincere and the kind of perfectionist any servant of Christ should be, this will bother him as well as his flock, but he had better learn to accept the fact that he is an imperfect workman. Nevertheless, he himself must be the judge of his own activities as a minister; his congregation cannot, and must not. If he is honest, and above all, humble, he will know his limitations far better than others, and he will do what he can either to correct or minimize them. It may be, however, that the higher wisdom is to concentrate less upon correcting weaknesses in a certain area, and more in developing strengths. If a man has a poor memory and difficulty with precise expression, he may work all week in memorizing his sermon, or preparing it so that he can give it without notes, and neglect his reading and pastoral duties. He will probably do only passably well, and probably far worse than if he had written out and read his sermon, spending a well worked out, proportionate and just time in preparation. He may know his limitation very well, better than his critics who, having never heard him wander all over the place because he has heretofore read his sermons, urge him to do away with his manuscript. Better that he trust his own judgment and improve the quality of his reading than to waste his time in something which will only produce mediocre results.

If the minister is true to himself and to the God whom he serves he will listen to criticisms and to suggestions. But he will in the final analysis have to make up his mind himself about his activities. The mold into which every congregation tries to pour its minister is a man-made mold, and the minister will do his peace of mind much good if in the stress and strain of his ministry he remembers that he must, in humility, learn to transcend and rise above the image into which he would be cast.

For though he desires, and rightly so, to have men think well of him and his works, he must remember that society would have no need of him if the judgment of men were perfect.

Loyalty to the Local Church and to God

Imperfectly understood by large numbers of Christian ministers to the detriment of the most effective continuing and overall ministry is the relationship between the authority derived from God and the permanency of a man's stay in one field. The obligation upon a man called to the gospel ministry extends above and beyond any particular parish. There are times when the minister must stand firmly upon principle, declare his understanding of the will of God without equivocation and hold on tenaciously to his post. Dedicated ministers have no difficulty in comprehending this point of view and are willing to make tremendous sacrifices in order that the purposes of God may be clearly stated and enforced. But there are times when a man can do nothing, times even when continued presence in a parish can do more harm than good, both to the individual and to the church. These are times more difficult to recognize, times when stubbornness may be confused with courage, times even when martyrdom and wilful self-torture are indistinguishable, and justice and self-justification trade places.

The leader of men who understands his role as a creative one will understand the complexities of the situation and the subtle dangers and move on, even at considerable sacrifice. Often a fresh viewpoint is needed to break a seemingly impossible deadlock; sometimes, too, the congregation needs to learn that a man can forfeit security for the sake of the gospel; his protestations of the sufficiency of God are backed by complete trust and faith in God's protective care. The wise man will know his limitations and avoid rationalizations, and, above all, if necessary will admit to himself that he has unhealthy emotional reactions which will only be gotten under control by a change of scene.

Above all, it is well to remember that even Jesus could do nothing in face of the mob which crucified him. Alone, after a ministry in which crowds pressed upon him and he was hailed and loved by thousands, he chose only to remain silent before his accusers. A phase of his ministry was completed; it needed no defense.

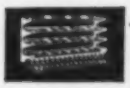
The minister needs to remind himself that there may come a day when his job in one field is done; this does not mean that his work for the kingdom is ended. God uses men in mysterious ways his wonders to perform. Difficulties within one parish will be recognized by the wise leader of men, not necessarily as an indication that he has failed, but possibly as a warning sign that he has another job to do, that even, in an extreme situation, he has made the sacrifice which will enable God's will to be done, though his mantle may fall on the shoulders of another.

Creation and Sacrifice

The creative leader, deriving his authority and his warrant from God, will seize upon the special need of the hour, apply to it the light of God's will as he understands it, and proclaim by word and deed the Christian response. Truth is everything; he himself will remain suf-

Checker® COAT and HAT RACKS

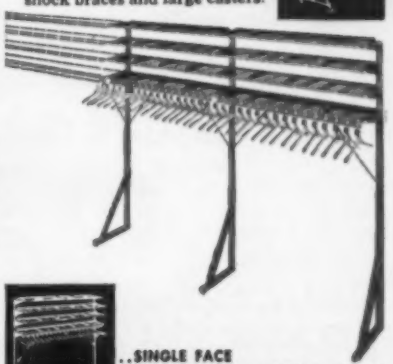


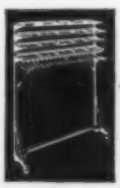


. . . WALL RACKS
Basic 2' 2", 3' 2", 4' 2" and 5' 2" units mount directly on wall. Interlocking add-on sections make racks of longer lengths and greater capacity.

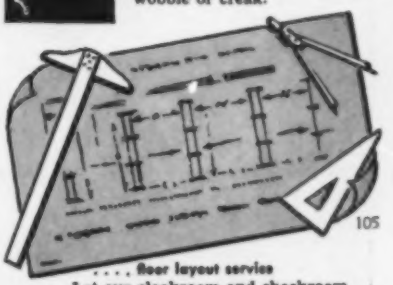


DOUBLE FACED . . .
These standard cloakroom racks (with or without checks) hold 8 coats and hats per foot of length. Also available in 4' 2" and 5' 2" portable racks—with shock braces and large casters.





..SINGLE FACE
Stationary or portable racks fit close against wall. Sections snap-lock together to make rigid assembly that will not sag, wobble or creak.



. . . floor layout service
Let our cloakroom and checkroom specialists suggest equipment requirements and efficient layout. Just send outline of available space, capacity desired and nature of load. No obligations, of course.

Write for Catalog Sheets, Dealer Sales Helps, CK-33

VOGEL-PETERSON CO.
1121 W. 37th St. • Chicago 9, Ill.

Circle No. 20 on card insert

THINK FLOOR MOPPING'S HARD WORK ?



"FLOOR-KNIGHT" Mopping Outfit for mops to 16 oz.

You'll change your mind in a hurry once you try a Geerpres mopping outfit. Easy-to-use powerful interlocking gearing wrings mops as dry as you please without twisting or tearing. Best of all, no splashing on clean floors or clothing.

Geerpres buckets roll at a touch on quiet, rubber-wheeled ballbearing casters. Electroplated wringer and rugged galvanized or stainless steel buckets end rust—last for years

Take it easy. Get a Geerpres mopping outfit today. Single and twin-tank models plus accessories. See your jobber or write for catalog.

Geerpres

WRINGER, INC.
P.O. BOX 658, MUSKEGON, MICH.

Circle No. 21 on card insert

REDINGTON Champion FOLDING TABLE



IDEAL for BANQUET or CLASSROOM

PROVIDES 25% MORE SEATING CAPACITY
No Knee Interference

All Smooth Top Surface Is Not Marred By Screw, Rivet or Bolt Holes

★ Folds to a Thickness of 2¾"
★ Automatic Leg-Lock for Safety and Rigidity
★ Light Weight . . . Easy to Handle
★ Unconditionally Guaranteed

Available in Various Sizes, Colors, Patterns



FOLDING CHAIRS in STEEL or WOOD

No. 101 (*illustrated right*) has an 18 gauge tubular steel frame. Ruggedly built for maximum strength and shaped for utmost comfort.



No. 83 Built of seasoned hardwoods. Designed for long, trouble-free service. Reinforced with heavy steel rods.

WRITE for LITERATURE
DIRECT DISCOUNT PRICES

J. P. REDINGTON & CO.
DEPT. O SCRANTON 2, PENNA.

Circle No. 22 on card insert

ficiently detached to keep the larger matters of the kingdom of God in proper perspective. This means that he will find the courage to choose the right course of action for a specific occasion, without counting the cost to self. "Not I, but Christ in me."

The supreme example of such courage is in the life of Jesus. When he set his face steadfastly toward Jerusalem, many urged him to wait for tempers to cool off and the temple authorities to lose their unholy fear of him. The temptation was great. Can't you imagine thoughts such as these running through his head? "I am needed to lead these disciples, to teach these poor people and to heal their bodies and minds and spirits. Who can do it as well as I? I have a great ministry ahead of me, great opportunity for service. I am but a young man. Why should I risk death?" Risk death he did, and he was crucified. His personal fortune was as nothing—God's will everything. He gave of himself, his present life and his future hope and leadership in order to demonstrate God's perfect love.

Of such is—not death—but the creative process. Jesus saw that the chain of self-interest must be broken. The inexorable logic of unredeemed human nature dictated that it could only be broken by divine intervention at the very point of man's most dastardly expression of self interest, brutal fear and bestiality. At the point of his deepest hatred and sin, man is redeemed. New life is created from the sacrifice of one life.

The leadership of the local parish seldom requires such heroic sacrifice, but the willingness to sacrifice must be there even if occasion never arises to call upon it. Perhaps the real temptation for the modern minister lies in the subtle influences of the modern emphasis on security, on acceptance socially, on material comfort. He may be able to make the large sacrifice, but find the smaller ones too insignificant to bother with, never realizing that his soul is becoming flabby and his spiritual muscle atrophied from disuse. And so he cuts himself off from his role as creative Christian leader, as agent for remaking men and man's society, simply because he avoids the sacrifice which is of the essence of the creative process.

On the other hand, the man who looks for ways in which he may hurt himself had better not be in the ministry. There is a vast difference between being a martyr for the glory of God and being a martyr for the glory of self. The latter is a psychological abnormality better treated as sickness than exposed as a Christian ideal. Love and conscience are the prompters of action for the Christian—sacrifice may or may not follow, but the willingness to sacrifice for the greater glory must ever be present.

(turn to page 48)

Priming the Preacher's Pump

David A. MacLennan



Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

The Mystery of the Missing Dedication. It may not be horrific enough but it could be the title of a television "whodunit." It relates to a prosaic but perplexing matter involving a parson-author, a completely responsible editor, and an unknown perverse factor. Parson-author is your humble servant. Editor is the capable director of the Westminister Press. Unknown perverse factor is whatever caused the disappearance of the dedication page in a manuscript when in final form it went to the printers. In the original typed script the book, *Resources for Sermon Preparation,* had one page with these words: "Dedicated to the students of Yale University Divinity School 1949-1955, with appreciation." It seemed only justice to honor them for their patience, long-suffering and stimulus during the time we worked together. When the book came off the press and from the bindery no dedication page was included. What happened to it? At home I had the carbon copy of it along with the rest of the book. The omission is not serious. Indeed it is entirely possible that after perusing the volume which I thus shamelessly mention, Yale Divinity alumni may be glad their alma mater's name did not appear!

But the introductory page is missing. Incorrigibly homiletical as I am, it made me think of our own dedication and the dedication of our sermons. Is it ever missing? Do our hearers ever fail to detect the supreme person to whom in a deep sense every Christian message is offered? Do we call such attention to ourselves in our preaching that we do not call attention to Christ? At Capital University, Columbus, Ohio, the dean of its excellent theological seminary (American Lutheran) reported the startling statistic that a large group of pastors gave for the time spent each week on sermon preparation: fifty minutes! Less than an hour every seven days is devoted to the making of the vehicle through which the Word of God was to come. Fifty minutes out of a work-week estimated as being forty-six hours in all. Would such scanty attention to one of the top priorities of the Christian ministry not show in content and delivery? Can any of us who know even a little of the consummate genius and artistry of our faith's greatest composer, Johann Sebastian Bach (1685-1750), imagine him giving tag-ends of his time to composition of oratorios, chorales, fugues? Even if Bach had not explicitly stated his purpose we would guess it. On every page of his oratorios, concertos and cantatas, and even on the five-finger exercises of his studies Bach wrote "Deo soli gloria" or "In nomine Jesu." All for God's glory! In the name of Jesus and for his sake.

December finds us all, young and old alike, taking the starlit trail to Bethlehem and to worship and adore the Infinite born a tiny naked mite. Years ago I came across an unpretentious little book of devotions by one who was obviously a committed and cultured Christian, Lillian E. Cox. In her collection of simple prayers for use in groups, Miss Cox had one entitled "A Dedication of our Christmas." (The book was called *In His Might* and published by the Livingstone Press of London, England). After singing verses 1-3 of Phillip Brooks' lovely "O Little Town of Bethlehem" the leader was to say, "Let us offer to God our keeping of his Christmas festival." Then followed the prayer:

> **O Holy Child of Bethlehem, bless Christmas merriment wherever it may ring, and may the loveliness of Thy voice be heard in the joy of our hearts. If anywhere in our lives be darkness, enlighten it at this time with the grace of Thy visitation. Take our homes and our happiness as Thy Christmas gifts, and use us for the eternal joy of Thy kingdom, till earth shall be as heaven.**
> **And may he who has heard our prayer prepare our hearts for his abundant answer. Through Jesus Christ our Lord, Amen.**

After which the dedication of our Christmas closes with the last verse of "O Little Town of Bethlehem." You and I will dedicate our Christmas and that of our family and people to the One who is its reason and heart and joy. May he accept also the dedication of ourselves and as the year closes and another begins by his grace, the dedication of our sermons.

Sermon Seeds

1. *Conversation at Midnight.* Text—". . . about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's fetters were unfastened."—Acts 16:25, 26. (see also verses 27-34). This could be the basis of a Watch Night Service message the last day of the year, or of a sermon on January 5th.

Introduction: "At midnight" in prison—can you picture a darker situation for good men? At midnight in jail could be the time when the butterfly of panic emerges from the chrysalis of fear. Not for the two valiant souls described in this chapter. "At midnight," as the King James Version puts it, "Paul and Silas prayed, and sang praises unto God."

(1) This might be the midnight of our era. Notwithstanding a decade of spiraling prosperity for the majority of citizens, there are ugly facts which will not vanish. Inflation in our economy, the irresponsibility and corruption of "power groups" high and low; the Communists' success in technological and scientific fields where we thought we were unbeatable; the fear of war and the ever present blight of sin in our souls—this is midnight. It is more than Shakespeares' "winter of our discontent." At midnight—war and rumors of war. At midnight—man lost in the darkness of his own follies. True, in North America at least, there is a resurgence of interest in religion. But is it as some religious analysts insist, a spurious kind of religiosity? (See quotation in *Notable Quotes* from Rabbi Maurice Eisendrath). At midnight is our only conversation one of despair, of foreboding? No. Like Paul and Silas, to-day's Christian knows of another and divine factor.

(2) "At midnight Paul and Silas were praying and singing hymns to God . . ." It was more than a kind of whistling in the dark to keep up their courage. They knew the worst but they knew One who could use even the worst for the best pur-

FREE REPORT ON Insured Savings ASSOCIATIONS!

—WITH MONEY INSURED BY U. S. GOV'T AGENCY

•

Which Pay 4%?

Dissatisfied with low interest on your money? Worried about the stock market? Want up to 4% — with safety of principal insured by a U. S. Government agency? Then the Insured Associations deserve your careful consideration. Our free Special Report gives you illuminating answers to questions like:

- Which Associations pay highest average dividends?
- Which Associations require funds to be received on or the 10th — which the 15th — to start earning dividends as of the 1st of that month?
- Which Associations pay dividends quarterly — which semi-annually?
- Which U. S. Government Agency insures each separate account up to $10,000?
- How to place $100 to $1,000,000 — or more, insured against any loss?
- Should you insist on insurance? Why?
- Why is over $23,000,000 being placed daily in Savings Associations?
- Why have over 12,000,000 individuals like yourself, corporations, churches, colleges, credit and labor unions, trust and welfare funds opened accounts in savings associations?
- Why are our services free?
- How easily it is to open an account — add to it — withdraw from it—

Check below the type of funds you may be interested in placing. Then mail this coupon with your name and address today.

— — — **FREE COPY** — — — —

TO: B. RAY ROBBINS CO., DEPT. S-39,
500 Fifth Avenue, New York 36, New York
Tel: PE 6-1912

Gentlemen: Send free copy of Special Report plus list of 97 Selected Associations paying up to 4%.

- ☐ Personal or Joint Funds
- ☐ Corporation Funds
- ☐ Trust or Institutional Funds

Name .....

Address .....

City .....Zone .....State .....

Circle No. 23 on card insert

pose. When you know who is coming to the world, and who is in control, as we who believe God do, then there are gleams in the darkness which point to conflict and to God's victory. (a) A Christian view of history shows that prison doors around the human spirit can be swung open. (b) In the religious outlook all is not superficially bright or irremediably dark. Granted, there is too much use of religion as a kind of tranquillizing drug or a public utility. But there is the fact of the World Council of Churches, the manifest concern that our unity in Christ be realized and expressed more dynamically, the evangelistic enterprise. There are individuals being transformed through encounter with the living God in Christ. We know as the disciples before us knew, that "the church is an anvil which has worn out many hammers." Therefore, however dark the outlook we know that immeasurable cosmic forces are at work, and that these forces are not all destructive except to smug self-satisfaction and corruption. At midnight we Christians must

(3) rally the frightened or depressed souls around us. The jailer would have committed suicide had it not been for the swift and heartening word from Paul. Midnight is an excellent hour in which to communicate the good news. Long ago a saintly French woman named Madam Guyon spent ten years in prison. During her incarceration she wrote this song:

Nought have I else to do,
I sing the whole day long;
And He whom most I love to please,
Doth listen to my song . . . . . .
My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

In such confidence we find the triumph of Christian experience. Such "experience worketh hope". We are servants of the One who is able to open iron doors and unfasten fetters. Into suffering and evil, as on the hidden heart of God, Jesus our Lord flashes his light. More can be done than to encourage and inspirit fearful or discouraged men and women around us. At midnight we can give them

(4) the Good News of release from every bondage. Modern men and women may not ask as did the jailer of the apostles', "what must I do to be saved?" But if we listen for the cry beneath whatever words may be used we know the ancient question is being asked. The glorious good news is still "Believe in the Lord Jesus, and you will be saved, you and your household." (Acts 16, verse 31). "Lord, how do we get out of this mess, this danger, this frightful situation?" Think of the lostness of men described by Theodore Dreiser:

wandering endlessly
Through innumerable rooms.
All of them empty
And without windows . . . No sky,
No sky,
No hope.
And only one door for entrance
And another exit—
Doors opening, doors closing
Automatically behind one!

But we know One who said, "I am the door." Of Jesus Christ alone can it be said today, tonight, "He that has the Son has life." Said Edna St. Vincent Millay as the clouds of the second world war gathered on the horizon,

There is no peace on earth today
save the peace
At home with God. From that habitation in the heart
The heart looks forth upon the sure sorrows of the savage world
And pities them, and ministers to them . . ."
(from the poem "Conversation at Midnight")

So when the disturbed jailer trusted the Lord commended to him by two of his representatives he was "baptized at once, with all his family." More than this, he ministered to them, cleansed the apostles' wounds, "brought them up into his house, and set food before them." The preacher may end this simple message by asking: Is it midnight in your world? Do you feel shaken to the depths by earthquake experiences? Do yourself no harm. You too can rejoice with all your household that you believe in God.

II. *Prayer in Three Dimensions.* Three verses from Psalm 119 were brought together by a saintly bishop of long ago, Lancelot Andrews. He printed them together with his prayer derived from them in his devotional manual, *Private Devotions.* The verses are 18, 36, and 133. I would have missed this threefold prayer had it not been for Francis B. James, a helpful devotional writer in *The Methodist Recorder* of Britain. "Open thou mine eyes . . . incline my heart . . . order my steps."

Bishop Andrews brought the verse together in a morning prayer. Thus woven he prayed,

Open thou mine eyes, and I shall see;
incline my heart and I shall desire;
Order my steps, and I shall walk in the
way of thy commandants.

At the beginning of a new year, at the beginning of a new week or day these petitions express deep needs of the Christian traveler.

(1) "Open mine eyes that I may see." In an amusing booklet distributed by North Carolina banks (and perhaps others) there are "birds" to watch if you would drive safely in traffic. One of them is the "No-See Gull", who is a menace to safety, safety on highways. He has only nodding acquaintance with realities ahead, at one side, or behind him. How many "No-See Gulls" miss the glories of God's universe. They may acknowledge the existence of an unseen world, of a world invisible which provides their spiritual environment. But they are blind to it. Open mine eyes that I may see the beauty and order of the world that God has made and continues to make. Open mine eyes to see the unlimited possibilities for growth of character in human beings. Open mine eyes to see that God guides and guards his children, that he has come in Christ to save us.

O may no earthborn cloud arise
To hide Thee from Thy servant's eyes.
(John Keble in hymn, "Sun of my Soul.")

(2) "Incline my heart." Create in me the desire for the highest which the opened eyes of faith are enabled to see. Who that has examined his own desires can deny that within us there is resistance to the highest. Otherwise why is "evil present in me" and the good that we would do we do not, and the evil we would not do we do? (See Romans 7: 15-224). But if God can open the eyes of the blind, he can transform my desire. Desire is indeed the power which drives the engine. In some hymnbooks there is a hymn of the Holy Spirit which begins "Holy Ghost, my Comforter," Translated from the Latin about the 12th or 13th century our version is by Catherine Winkworth. The sixth stanza in the hymnbook I know best goes:

Bend the stubborn will to Thine,
Melt the cold with fire divine,
Erring hearts to right incline.

(3) "Order my steps." Plan the route I must march. Our Revised Standard Version translates the words: "Keep steady my steps according to thy promise, and let no iniquity get dominion over me."

(a) Is it not true that even when we see the way we should take, and have the desire and will to take it, we waver and wobble, stagger and stumble? "Lord," prayed a 19th century Scottish preacher of great power, "Lord, hold me on a steady pace." Recall some of the scriptures which speak of feet which have "well-nigh slipped," and "lead me in the way everlasting," "Walk in the light". Christ steadies the shaky soul. He guides and supports us even as we oldsters do the little ones entrusted to our care, and as youthful, strong companions support the elderly.

The Church at Dead Center

GLORIOUS PAST

GREAT FUTURE

SOME churches are stalled because they lack adequate buildings. You can't insert a 1958 church program into a 1900 church building.

SOME churches are stalled because their thinking has lagged behind the community growth. It is program they lack.

SOME churches are stalled because the community has moved away from the church.

Perhaps we can help you.
We have helped others. Ask
for the names of the churches
we have served.

WILLIAM H. LEACH
Church Building Consultant

P.O. Box 543 Cleveland 7, Ohio.

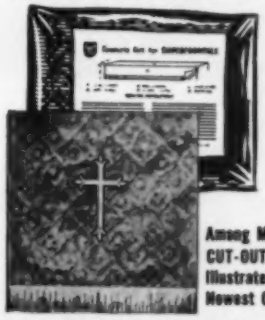
Circle No. 24 on card insert

SAVE UP TO 50% on Finest Quality Vestments for Altar·Clergy·Choir

Completely Packaged, Ready-To-Sew

CUT-OUT KITS

with Easy-to-Follow Instructions for your Volunteer Workers



Among Many CUT-OUT KITS Illustrated in Newest Catalog:

• Communion Table Runners • Bible Markers • Choir Hats • Choir Robes • Choir Stoles • Clergy Surplices • Sacramental Linens • Altar Covers • Superfrontals • Full Frontals • Pulpit and Lectern Scarfs • Eucharistic Vestments

Women who like to sew enjoy making handsome Vestments from CUTHBERTSON CUT-OUT KITS. Everything complete including sewing threads, etc. Custom-quality fabrics are all perfectly centered, marked and cut. Wide selection of imported silk appliques. Easy-to-follow instructions are enclosed. Save up to 50%.

Write Now For Complete FREE Catalog

MAIL COUPON NOW FOR NEW CUT-OUT KIT CATALOG complete with Prices and Order Forms and including ALTAR GUILD SUPPLIES of By-The-Yard Fabrics, Transfer Patterns, Embroidery Thread, Needles, Frames, etc.



Completely Packaged with Easy-to-Follow Instructions for Volunteer Women Who Like to Sew.

J. THEODORE CUTHBERTSON · INC.

2013 Sansom Street Phila. 3, Penna.

Gentlemen:
Please send me your FREE catalog on CUT-OUT KITS and your Altar Guild Service

NAME_____

ADDRESS_____

CITY_____ ZONE_____

STATE_____

CHURCH NAME_____

DENOMINATION_____

M-127

Circle No. 25 on card insert

PEWS, PULPIT AND CHANCEL FURNITURE OF *Distinction*



COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.

Circle No. 26 on card insert

WEAR PROOF Rubber Matting
GREATER PROTECTION - BEAUTY - SAFETY



SHAD-O-RUG
- Heavy duty live rubber
- Standard 48 in. widths in black, red, tan or green
- Also available in grease, oil, chemical proof NIRU (grey or white)
- Extra durable — Economically priced

CROSS RIB RUNNER

Same exclusive "V" Rib. Easy to clean! 48" or 36" width, in black, red, green or tan — NIRU in grey or white.

WINDSHIELD WIPER ACTION
1. Dirt is scraped off shoes by heavy duty "wipers."
2. Dirt falls into slots for easy cleaning.

SEE YOUR DISTRIBUTOR OR WRITE DIRECT

MADE BY THE OLD RELIABLE...
WEAR PROOF MAT CO. 2156 FULTON ST., CHICAGO, ILL.

Circle No. 27 on card insert

(b) "Order my steps" so that I go where the feet of Christ would go, into the areas of human need. Let me not waver when the part of Christian discipleship leads into a battle for justice, for brotherhood, for world peace. And when I walk in slippery places hold me fast. A famous motto in Latin may be translated "I hold, and I am held." Said a noble pastor to an old friend and parishioner, "Well, Donald, how are you keeping"? "I'm not keeping," said the other with a gentle smile, "I am kept." "He is able to keep us from falling and present us faultless before the presence of his glory with exceeding joy."

> **Guide me, O Thou great Jehovah,**
> **Pilgrim through this barren land;**
> **I am weak, but Thou art mighty;**
> **Hold me with Thy powerful hand . . .**
> **(William Williams, 1717-1791, translated from the Welsh by the Author and Peter Williams, 1722-1796).**

III. *Formula for Intergration.* If you are allergic to controversial titles, or to titles which may promise an impossibly neat answer, you could substitute "fellowship" for "intergration." In any case both the New Testament passage selected and an old, famous rule disclose the formula whereby persons of varied backgrounds, diverse temperaments, differing viewpoints may live and work together in Christ's spirit. Text—"I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." (Ephesians 4:1,-3).

How can we master the art of coexistence when we hold profoundly different convictions on so many issues? But the disunity and discord of the world is a central thought in the New Testament epistle to the Ephesians. It is the unshakeable conviction of the New Testament author that in Christ all disunity and disharmony shall be resolved in Christ. All the barriers are to be destroyed. God's aim is what today we call "a new togetherness." This is why the Church exists, to transmit and apply this message and Christ's love to men everywhere. An instrument to achieve true unity is what the Church is intended to be. To fulfill its high function the Church must have a certain kind of people. Paul proceeds in chapter 4 of the Ephesian letter to tell us what kind of people we must be. Professor William Barclay in his exposition of the epistle catalogues the qualities or virtues of the Christian essential to achieving with God "the new togetherness" as (a) Christian humility, derived from self-knowledge, and from setting one's life beside the life of Christ. (b) gentleness, the spirit which is angry at the right time

but never at the wrong time; hence under control because God-controlled (c) Third of the great qualities is patience, the "long-suffering" of the old translation. This is the spiritually tough virtue, which never gives in and refuses to fight back. It is also the grace which endures insult and injury without bitterness. Paul speaks of Jesus' patience with him. (1 Timothy 1:16) II Peter 3:15 asks us to "count the forbearance of our Lord as salvation." (RSV). (d) Number four of the Christian qualities essential to a united world is Christian love. The authorized or King James Version sometimes translates this as "charity." Our New Testament scholar prefers this definition of *agape*-love: "unconquerable benevolence." This kind of love is more than an emotion or sentiment; it is a divine energy involving our wills. "*Agape* is that quality of mind and heart which compels a Christian never to feel any bitterness, never to feel any desire for revenge, but always to seek nothing but the highest good of every man no matter what men do to them." (Barclay). Paul makes it clear that the four dynamic qualities of the Christian individual and the Christian community—humility, gentleness, patience, love—create a fifth, peace. This kind of peace means right relationships between men and women of different race, creed, nation, class. Without these, and without Christ in our lives to make their growth possible, "men cannot be other than a disintegrated collection of individualistic and warring units." Disintegration follows from self-centered living. Other words for it are segregation, isolation, exclusiveness.

Now for the motto. I first saw it at the masthead of the British nonconformist church weekly, *The Christian World*: "In things essential, unity; in things doubtful, liberty; in all things charity." If you make these three principles the main divisions of your message you could start off with the first by reminding your hearers that in the Bible the things which are essential are few indeed. What about the New Testament creed in Philippians 2:11 on which all Christians could agree? If a man or woman gives us his assent to the Lordship of Christ can we in obedience to Christ deny him a seat at the Lord's Table? At the National or World Council of Churches table?

"In things doubtful, liberty" surely makes sense. In his meditation on this rule Dr. William Barclay told the story of Rudyard Kipling and General Booth, founder of the Salvation Army. General Booth came aboard the ship Kipling was on, accompanied by a warmhearted, noisy group of tamborine-beating Salvationists. The conservative, refined Kipling protested. "Young man," said the old Christian warrior to the young writer, "if I thought that I could win one more soul for Jesus Christ by standing on my head and beating a tambourine with my feet, I would learn how." Do methods, forms of government, which may seem dubious or inferior to me, really matter beside the results produced?

"In all things, charity" or love. If a church or racial group is without love it is without that which justifies its existence. To be loveless or unloving is surely to be in jeopardy of damnation. How can I really love God and truth if I fail to love persons? Love, say many of our theologians, is the energy which makes for reunion of that which is separated. Love comes from the eternal love. God is love, and if we love it is because we respond to the fact that he first loved us.

IV. If it did not savor of a dangerous habit involving a suspect beverage, I would be tempted to give this message the title *The One for the Road*. The definite article "the" is essential. "The One" refers of course to the Eternal God. It may also describe the 121st psalm from which the text is taken: "The Lord shall keep thy going out and thy coming in, from this time forth and evermore." (Psalm 121:8). "Songs for the Road" is a more modern form of the King James Version description, "song of ascent". These spiritual songs were written for travellers, especially for pilgrims from all over the ancient world en route to Jerusalem for the high feasts of the Jewish religion.

Introduction might contrast the emotional upheaval of ancient travellers going on what to us would seem a relatively short journey and modern skyborne pilgrims who go from one edge of the continent to the other, or across the seven seas. Wildest predictions of 1957 concerning 1979 will likely be surpassed. A new brokerage office in New York City sealed into its floor a time capsule to be opened in 1979, the firm's 75th birthday. (Firm is E. F. Hutton & Co.) In it are predictions by eminent industrial leaders. One, American Airlines' C. R. Smith, thinks that the man who leaves New York at 9 A.M. will whiz across the time zones so fast he'll arrive in Los Angeles at 8:30 A.M. the same morning!

When the psalmist wrote, it was a huge undertaking to go a few hundred miles by land or sea. He felt keenly the need of God's protective care. But is our need different despite the revolution in transportation?

(1) Life is a road. Life does not consist of just what the Bible describes as "thy going out and thy coming in." When we are young, a journey is exciting, even a change from one state or province to another. But as we grow older we are less eager to change location. What is changeless is the fact of change. God seems to will that we remain mobile. Illustrations may occur from science (evolution is the thrust of life into new media or spheres) back to God's directive to Abraham, "Get thee out into a land which I will show thee."

(2) Life in motion particularly when we have resources to move fairly easily,

CHURCH FURNISHINGS



Stained Glass
Church Lighting
Custom Woodwork
Decorating and Murals
Marble and Mosaics
Sculpture
Metal Ware
Church Seating

Winterich's

3700 EUCLID AVENUE
CLEVELAND 15, OHIO

•

Your inquiries no matter how small or large, are cordially solicited

•

Three Generations of Service to the Church



CHURCH SEATING

Beauty of Design
Exceptional Quality

True beauty of design is maintained by Manitowoc Studios through careful study for architectural correctness and close attention to proportion.

Exceptional quality is maintained through modern facilities and methods which assure our customers of the finest in seating and chancel woodwork.

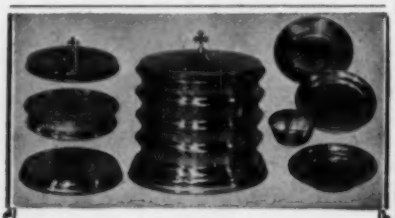
For America's finest in Church Furniture, consult:

MANITOWOC CHURCH FURNITURE COMPANY

1214 Lincoln Avenue • P.O. Box 208

WAUKESHA, WISCONSIN

Circle No. 28 on card insert



For Lasting Beauty...

Your Communion Service should be a fitting symbol of the spiritual grace and fulfillment derived from its use. It should be carefully selected for distinction, loveliness and durability. All these requirements are met by . . .

The JUDSON ALUMINUM COMMUNION SERVICE

Fashioned of famous "Wear-Ever" Aluminum, it is not expensive, yet bears the hallmark of quality.

230—TRAY, with 40 glasses.....$10.25
231—COVER, with cross ornament 4.00
232—BASE. Diameter, 11⅜"..... 4.00
211—BREAD PLATE, narrow rim. 3.00
212—BREAD PLATE, broad rim.. 3.00
213—OFFERING PLATE, with pad 3.50

Delivery Additional on Above Prices

THIS COMMUNION SERVICE STAYS NEW-LOOKING YEAR AFTER YEAR

At Your Dealer; Write Dept. C for Folder

The Judson Press

1703 Chestnut Street, Philadelphia 3, Pa.

Circle No. 29 on card insert

tends to make us ignore God. A radiant Christian preacher who died prematurely in 1952, the late Rev. Cuthbert R. B. Shapland, wrote, "It is on the thresholds that God is only too often forgotten . . . . God is back there, in the old school when prayers are said, and in the old church he no longer attends. But he is not in this world of business and industry that he is entering." Think of the millions of individuals in our own nation who have moved several times in the last few years. How easily it is for such persons to lose touch with God and his people. Transitions are inevitable, but we are to take care how we make them. We need divine help and companionship in the changes of life more than in the settled stretches. Thus our Word from God through his poet of long ago assures us that

(3) God stands at the boundaries, the frontiers, the thresholds we cross waiting to go with us. "There is not where God is not." He was with you in the yesterdays. He is with you today. He will be with you in all the tomorrows, for the tomorrows are his also. In this faith we pray when we say to each other, "Good-bye"—"God be with ye". In some lands across the sea their valedictory is even more pertinent, "Go with God". Here the preacher can picture situations many known to him face: the student going from home to college the bride or groom entering the new "land" of married life; the family being transferred either by military orders or those of father's employer. Then the final moving day comes to all. God will go with us through the gateway of physical death. Has he not promised? "Lo, I am with you always . . . ." "The Lord will preserve—keep—thy going out and thy coming in for evermore."

Parson's Book-of-the-month

As a minister of a downtown church if ever I indulge in the cheap luxury and dangerous drug of self-pity I think of a church like First Baptist Church, Richmond and of what a gracious, gifted, Christian pastor and preacher has helped to make it. "Ted" Adams is known and loved not only by a large, influential congregation and many besides in his southern city. He is honored, trusted and loved by his brother ministers of all demoninations. How otherwise can you explain his election to the highest office in the world alliance of all Baptist churches?

Any one who has heard him preach, or address groups of any kind, must have shared my hope that he would commit at least a series of his sermons to print. Happily he has done it. I was not even disturbed when I noted that the title resembles one I had chosen last year for my next little book of meditations! It is a good title—"Making the Most of What Life Brings." But the contents are on one sublime theme: how Christ, and our commitment to him, can help us make the most of life as it comes, of its interruptions and imperatives, of its inequalities, imperfections, inevitables, inspirations, great hours, leftovers.

Dr. Adams writes clearly, simply, vividly. He has deep Christian faith and a rich experience with all sorts and conditions of people. He knows the importance of giving his hearers and readers pegs on which to hang their attention and thoughts. Adams gives the old Adam the treatment needed to become "more than conqueror through Christ who loves us." I cannot refrain from expressing admiration for the way Harper's have dressed the book. Binding, cover, type are attractive proof of craftsmanship. It is also almost noteworthy to be able to buy such a book for the modest price—today—of $2.50.

Notable Quotes

In some shrewd observations on what he calls "American religiosity" Rabbi Maurice Eisendrath, President of the Union of American Hebrew Congregations, says,

> **Man is the beginning and end of present-day American religiosity—God is made to serve, or rather to subserve man, to subserve his every purpose and enterprise whether it be economic prosperity, free enterprise, security, or peace of mind. God thus becomes an omnipotent servant, a universal bell-hop, to cater to man's every caprice; faith becomes a sure-fire device to get what we petulantly and peevishly crave. This reduction of God from master to slave has reached its height, or rather depth of blasphemy, in the cult of the Man Upstairs—the friendly neighbor—God who dwells in the apartment just above. Call on him any time—especially if you are feeling blue. He does not get the least bit upset with your faults or failings and, as for your sins, not only does he not remember them . . . . but the very word and concept of sin have been abolished and "adjustment" or "non-adjustment" have taken their places.**

The Rabbi says that in one of the many "samplings" of religion in America those who testified to the importance of religion also answered that "religious beliefs had no real effect on their ideas or conduct in the decisive areas of everyday life" and he comments on the chasm "that separates this contemporary creed of the 'God Upstairs' and the 'Living' Doll' from the living Lord of Amos and Jeremiah and Micah and Jesus." . . . Cecil Northcott, *The Manchester Guardian Weekly*, September 19, 1957. Article entitled "America Goes to Church."

• • •

To propose the church as the new pattern for society may seem to you utterly romantic. Yet what other community has actually displayed the power to rise above the separations and hostilities of the world and establish new forms of human solidarity? Where else have the ancient barriers of nation and culture and race been so decisively broken through? . . . The church people of our own land, in sections where they are surrounded by the institutions and habits of racial segregation, who have spoken and acted against that system of caste, are residents of a new community that does not allow itself to be broken up by the prejudices and fears that shatter the surrounding society. —Truman B. Douglas, *Why Go to Church* page 24. Harper and Brothers, New York. 1957. $2.00.

• • •

The Christian has four stablizers. You need them all, and you can have them. *Faith* says, "I believe God," and knows that "in quietness and in confidence shall be your strength." *Hope* says, "I can do all things in him who strengthens me." *Love* casts out fear and calls to the highest. *Duty* says, "This one thing I do," and the Christian goes on to keep faith with his high calling in Christ Jesus. . . . But there is one thing more. You need the pilot and the rudder to give direction to life. Let Christ come to you, as he did to the disciples on the stormy sea. Yours can be the experience of Robert Louis Stevenson who said that when Christ came into his life he "came about like a well-handled ship."—Theodore F. Adams, *Making the Most of What Life Brings* p. 31. Harper and Brothers, New York, 1957.

• • •

We have an obligation as Christians to establish and extend community and justice as far as lies within our power. We must obey the law of love under conditions and within limits which make no simple application possible. It is not possible because the sins of men, the persistence of individual and collective self-interest, force us to maintain order by coercion and may make resistance and war a necessity of justice. We assume our responsibilities in this community with many other citizens who do not share our faith. . . . We believe that this majestic God who created the world and sustains it by his providence is finally revealed in Christ our Lord. We are protected by this faith from many aberrations into which the "children of this world" perennially fall: hope of gaining purely human mastery over the drama of history; hope that evil will gradually be eliminated from the human community by growing human goodness or by more adequate instruments of justice; trust in the power of human reason and blindness to the corruption of that reason.—Reinhold Niebuhr in article "Theology and Political Thought in the Western World," in *The Ecumenical Review*, pages 261, 262, April, 1957.

• • •

One person with a belief is a force equal to ninety-nine who have only interests.—John Stuart Mill (1806-1873).

• • •

Suppose the membership in a church were limited to three hundred of the most faithful members. Would you be in or out? Suppose you had to be elected as in a secret fraternity. Would you be blackballed? If your membership was limited to a year, re-election depending on the good you had done during the year, would you make it? Suppose four absences automically caused you to be dropped from membership; would you stay in?—John W. McKelvey.

• • •

Jest For The Parson

At Pacific School of Religion, Berkeley, California I heard this one from Mel Swarz, assistant to the President. When Dr. Ronald Bridges headed that fine seminary he told this one: The father of a hillbilly son was puzzled by the draft classification sent the boy. "What does '4 -X' stand for?" he asked the draft board official. "It means—even if we're invaded by the enemy don't come"! replied the other.



A message for pastors who want to improve their churches:

A magnificent carillon is within your reach!

To advance your church, you must be prepared, always, to inspire and guide gifts, contributions, and fund-raising efforts.

We have just completed a handsome new booklet, *There Comes A Time,* the story of how a church may have a carillon for surprisingly little money. It's educational, informative, inspiring. A wonderful booklet to have on hand to "pass over" when the occasion arises. We'll be glad to send you a copy, or several, as you wish.

STROMBERG-CARLSON

A DIVISION OF GENERAL DYNAMICS CORP.
1443 N. GOODMAN ST., ROCHESTER 9, N. Y.
"There is nothing finer than a Stromberg-Carlson"®

Circle No. 30 on card insert

Use Low-Cost Utility Carts by LAKESIDE



Ideal for serving dinners, clearing tables, general kitchen use! Chrome-plated tubular steel . . . 15½" x 24" stainless steel shelves with raised lip on all edges . . . ball-bearing swivel casters.

Model 688 (right) ----------$26.95
Model 655 (left) ----------$29.95

FOB Milwaukee. Shipped KD. See your jobber or write for dealer's name.

LAKESIDE MFG., Inc.
1961 S. Allis St., Milwaukee 7, Wis.

Circle No. 31 on card insert



BRONZE MEMORIALS

Honor Rolls • Donor Plates
Ecclesiastical Fitments

Send for illustrated catalog of Memorial Tablets, Portrait Tablets, Church Fitments, Etc.

LIGHTING FIXTURES



Aluminum, Ornamental Bronze and Wrought Iron made by skilled metalcraftsmen. *We will gladly quote on your requirements and send illustrated catalog on request.*

MEIERJOHAN-WENGLER
1102 W. 9th St. CINCINNATI 3, OHIO

Circle No. 32 on card insert

C. F. Banning

Retirement

Within a few weeks I shall commit the unpardonable sin; I will make the worst mistake of my life. I have no choice. All my life I have known I would do it. It is my parents' fault. They should have waited a few years but it is too late now. I shall soon pass my 65th birthday. I shall join the army of "old folks". Rocking chair, here I come!

There is a new word which we must learn to pronounce and fit into our vocabularies. It is the word "gerontology". It is a seventy-five cent word which indicates interest in what happens to us when we grow old.

Increased Life Expectancy

During the past 150 years the age of Mr. Average American, if you could find him, has almost doubled. In the year 1800 it was 16 and on 1850 it was 30. The normal life expectancy in 1900 was 47 years. That means that when a baby was born you could normally expect him to live to be 47 years of age. Today if he can dodge all the automobiles he can expect to reach the age of 68. Since 1900 the number of people 65 years of age or over has quadrupled. It has doubled since 1930. The army of old folks is increasing at the rate of 400,000 without any draft call. Today nine percent of the population of the United States or about 15 million people are over 65. By 1975 the number will have increased to 21 million senior citizens.

The length of life of these senior citizens has also been altered. In the past 20 years the number of years one might expect to live beyond 65 has been increased by 2 and by 1975 it will be further increased so the average person who passes 65 will live to be 80 years of age.

This fact of the increase of our senior citizens imposes a double problem. The first problem is that faced by society, namely, how to feed, clothe, house and care for 15 million people, mostly nonproducing. The second and greater problem is the one which the senior citizen faces for himself, namely, what shall he do with and for himself?

Nothing to Worry About?

There seems to be an optimistic but unfounded rumor that today's older people have nothing to worry about—social security will take care of them. These lucky people have reached the end of the rainbow and found the proverbial pot of gold.

The facts are not quite in accordance with the rumor. The majority of old folks will be dependent upon social security with the maximum payment of $165 per month. Very few will ever receive this amount. Most people when they reach 65 will receive a pitifully inadequate amount. Very few of them will be able to find any kind of employment to supplement their social security payments. The accent is on youth when an employment office is looking for help. A few may have savings that will help. A few may receive a small additional pension from industry or union funds. But for the majority of seniors the prospect is quite grim. Three-fourths of those over 65 receive less than $1,000 per year total income today. The average income for a retired couple is $30 per week, which means that at least half of them live on less. Some have no income of any kind. Theirs is a story of anxiety, penury and charity.

What shall those of us who have committed the blunder of living beyond our 65th birthday do with and for ourselves? The pattern of life for the older person has changed. It was expected during past generations that dad and mother would live with their children and while health lasted help with the work. Today that pattern has changed too. There is little to do. What is there for a man to do in an apartment? There are no cows to milk, no chores to do, no wood to cut, no garden to be cared for, no lawn to mow, no leaves to rake.

No Room

Moreover there is no room for extra people in most families today. Families live in crowded conditions. In most homes there are no spare bedrooms. The financial burden of supporting parents on a young couple trying to get started is also difficult. Worse than either the question of room or finances is the emotional problem. Friction develops, life becomes strained, tension increases. The situation is bad for all.

I can only speak for myself. I will never live with my children. My wife and I love our children. That is exactly why we shall not live with them. If the time comes when we can no longer care for ourselves, we want to be put in an old people's home. Things will be quiet; there will be no tension. There we will find people of our own age. We will not be in the way. We will not be interfering with our children's way of life. When we wish, we can visit our children and perhaps they will be sorry when we leave rather than when we arrive. Why not be honest and realistic? One roof is only large enough to cover one family. I am speaking, not as a heartless youngster chafing under a burden of caring for a parent, but as a parent soon to pass the 65 year boundary line. I speak as one who supported a parent in our home for five years and my own parents outside our home for many years.

Keeping Occupied

Another problem we oldsters shall face is what to do with our time. Most people make the mistake of retiring from something but having nothing to retire to. Recently, I talked with a man past 70 who will retire soon. He said, "I am going to find some gadget to sell and go from house to house selling." At least he has the idea of retiring to something. There is an old saying that "a man on his feet is worth two on his seat." At any rate the man on his feet will be healthier, more contented and better adjusted.

Rendering Service—the Answer

If older people who still have good health would go to their pastor and ask for a list of sick and shut-ins to call on they would render a real service and be happier. In the average church there are bulletins to be folded, letters to be mailed, telephoning to be done, dinners to be prepared and served. Here is real service that can be rendered. One older man I know has a car and not a week passes that he does not get a car full of other oldsters, who have no car, and take them out for a ride.

Older people upon retirement should not be afraid of changes but should make those changes slowly. A couple I know retired two years ago with an adequate income for all the years left to them. They sold their home and moved to Florida. Now they are very unhappy. They cannot get their old home back and they have not made a good adjustment. After 65 it is difficult to pull up all ones roots and start over again.

Fear of illness haunts many older people. Children might well pay the dues of their parents in some hospitalization plan, thus insuring peace of mind for their parents and perhaps saving themselves an intolerable financial burden some day when illness strikes.

Churches have a responsibility also not just to do something for older citizens but to do something with them, to find ways they can be of help. Many churches arrange for groups to meet at the church to sew, wrap bandages, etc. for the local hospital. The mission fields need materials these people could provide. These people are not children to be entertained but people who want their lives to have meaning and usefulness. Edwin Markham at 80 wrote, "I'm done with the years that were." With that spirit life can be beautiful.

Dr. Banning is minister of the Central Baptist Church of Norwich, Connecticut. He is the author of **How to Face Life** and a contributor to a number of magazines. For a number of years he was an associate editor of the **Expositor.**



NEW PRODUCTS

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 51, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



Step Ladders

Three new ladders have been introduced by the Patent Scaffolding Co., Inc. All three feature flush steps to minimize danger of breaking in handling.

Circle No. 12571 on card insert



Equipment Mover

A simple new device called the "Des-Kart" which is said to take the strain out of moving heavy furniture has been introduced by Geerpres-Wringer, Inc. Two identical units are slipped under each end of the item to be moved, and then pulled toward each other, lifting it onto the wheels.

Circle No. 12572 on card insert



Three Speed Tape Recorder

A new tape recorder, the "Continental", has been introduced by the North American Philips Co., Inc. At each of the slower speeds the fidelity is said to compare favorably with other machines at the next higher speed because of a special magnetic head with an extremely fine air gap. Piano-key pushbuttons control all functions. The loudspeaker is of the twin-cone magnetic type.

Circle No. 12573 on card insert



Folding Banquet Table

A new adjustable height folding banquet table has been introduced by the Virco Manufacturing Corp. Having a height range of 21" to 32" it is available in two sizes, 36" x 72" and 36" x 96", with a choice of masonite or Vircolite plastic tops.

Circle No. 12574 on card insert



Plastic Floor Finish

Edward Don & Company has announced a new floor finish, "Luster-Safe" which is said to outwear wax finishes, does not require buffing and is non-skid. It is water resistant and does not discolor nor is it flammable.

Circle No. 12575 on card insert



Combination Bulletin Board

A new combination chalkboard and cork bulletin board, called the "Duet" by the manufacturer, Son-Nel Products Co., is designed for office and institutional use. It comes with extruded aluminum framing and chalk tray, ready for installation, with a choice of colors.

Circle No. 12576 on card insert

for CHURCHES

Complete
STAGE EQUIPMENT



- cycloramas
- window draperies
- stage curtains
- stage hardware
- asbestos curtains
- motor controls
- lighting equipment
- dimmers
- steel tracks
- scenery
- stage rigging
- velour rope railing

20 years of experience manufacturing, installing, and servicing stage equipment for churches, schools, and institutional auditoriums.

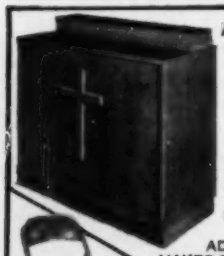
REQUIREMENTS FOR QUOTATIONS

1. Width and height of proscenium
2. Height from stage floor to ceiling.
3. Depth of stage.
4. Width on stage.

Upon receipt of measurements, samples and price will be mailed upon request. For descriptive literature, specify circular No. 307

ART CRAFT
THEATRE EQUIPMENT CO.
11 WEST 36th STREET, NEW YORK 18, N.Y.

Circle No. 33 on card insert



ALTAR CABINET for CHURCH SCHOOLS

36 X 19 X 33 HIGH ECONOMICALLY PRICED

SLIDING DOORS IN BACK WITH ADJUSTABLE SHELF MAKES STORAGE CABINET. WITH CASTERS



NEW MODERN



A COMPLETE LINE.. FOLDING CHAIRS, BANQUET TABLES, KINDERGARTEN FURNITURE



COMPLETE LINE OF PEWS, PULPITS, CHANCEL FURNITURE and... ACCESSORIES

the FRANKLIN-LEE COMPANY
12801 SOUTH HALSTED STREET CHICAGO 28, ILLINOIS
DEPT. 47-P

PLEASE SEND FOLLOWING LITERATURE
☐ ALTAR CABINET LITERATURE
☐ CHURCH PEW & FURNITURE CATALOG
☐ FOLDING CHAIR & TABLE CIRCULAR
NAME_____
STREET_____
CITY & ZONE_____
STATE_____

Circle No. 34 on card insert

DOES YOUR CHURCH HAVE ADULT CLASSES?

Your answer to this question will depend in large measure upon your denomination and the portion of the country in which you serve. Adult classes are more likely to be found in churches having a tradition of a "free" service and informal worship than in those which stress the training of the minister and that follow liturgical forms. The movement has its greatest strength in the midwest and the South while in New England large adult classes are relatively rare—even with the Methodists.

A Tower of Strength in Some Churches

In the past adult classes have played a large part in American Protestantism. In regions where the churches had only part-time preaching of dubious quality the adult class has been a tower of strength. It has given the laity an almost unlimited opportunity to testify to their faith. It has inspired great loyalty in the hearts of many humble folk. As churches have grown larger it has become a circle of friendship within the congregation to which people felt that they belonged in an intimate way. When the membership of a church mounts into the thousands this is important. Classes have often served pastoral functions by shepherding their members. This is the reason why many large Southern churches can get along with only a single minister. By tying people together these classes strengthen the total church.

Problems

But the multiplication of large adult classes in a church also creates problems.

The most obvious of these is housing. These groups must have a place to meet —and they all want to come at the same hour. If several classes meet in one room there is likely to be a measure of oratorical competition between their teachers. It is practically impossible to speak to more than a dozen people in a moderate tone of voice. To build separate rooms takes much money. The attempt to meet this need has resulted in the huge churches found in the South. Classes are tenacious of their rights. Once assigned to a room, they will cling to it even though their numbers may have declined to where they can no longer come anywhere near filling it. As people live longer, the number who can climb steps grows less and the demand for first floor rooms increases. Where adult classes are numerous and strong they are likely to occupy the best rooms in a church.

Competition with Minister

A minister often finds that the adult classes are in real but unavowed competition with the church service for which he is directly responsible. As a general rule the larger and more self-conscious the classes the smaller the proportion of their attendants who "stay for church." Often the class is a substitute for Sunday morning worship. In economics Gresham's law teaches that cheap money tends to drive out good money; where paper money is at a discount and gold at a premium everybody uses paper money. Something like this can happen in communities where people have a choice between an adult class and a church service. This starts with the giving. A quarter or a half dollar is a liberal contribution to a "class offering", where church giving now commonly starts at a dollar. The church service calls for closer attention and may be intellectually more taxing than the lesson taught in the class. The church asks for a more definite and higher personal commitment than does the Bible class. For many people this is an easier way out of their religious obligations than that provided by the formal Sunday morning worship of the church.

The conscientous minister is likely to be troubled by what is taught—and not taught—in the adult classes of his church. Undoubtedly there are teachers whose intellectual training is as good as that of the minister and who bring to their classes the results of much study and thought. And there are also classes which use the excellent courses which have been prepared by those interested in genuine adult education in the church. But it is also to be said that the adult classes are the last stronghold of the uniform lessons and that most of the teachers have but an indifferent equipment for expounding the great truths of the Bible. What happens in many classes has been aptly described as "massaging the prejudices" of the members through the repetition of statements which they have heard many times before. Demon Rum, the alleged crime wave, the impudent manners and practices of the young, the iniquity of politicians, the terrible burden of taxes, the glory of motherhood, and the utter perfection of our republican form of government and of the capitalistic system are well worn topics for exhortation. In most adult classes the teacher does all the talking. Our schools and colleges look askance at the lecture method, but it flourished in the adult departments of most church schools. Educators know that learning is more than just

— a blessing — a and curse

John R. Scotford

listening. The minister who is honest with himself has serious doubts as to how much the people really learn who are attending the adult classes of his church. Not infrequently his teachers are expounding ideas which are quite different from those which he is seeking to proclaim from his pulpit. One of the reasons for the lamentable gap in thinking between ministers and laity is that too many of the latter get their ideas from well-meaning but poorly informed teachers of adult classes.

Morning Service Likely to Gain

As buildings become more impressive, worship services are better planned, and ministers more competent the morning service is likely to gain in relation to the adult classes. The pastor of an Ohio Methodist church that has erected an awe-inspiring building tells of a couple who had switched from Sunday School to church when the new structure was done and who reported, "We never realized what we had been missing over the years!" As the level of education and culture rises more people will turn to the church service for religious nurture.

Yet most adult classes are hardy institutions with a good life expectancy. Most of them will be with us for years to come. The problem of the minister is how to make the most of the virtues of adult classes and at the same time minimize their negative features.

Strength in Fellowship

The strength of most adult classes lies in their fellowship. Their members "belong"; the people know each other intimately. Every church needs such groups and should make the most of them. This can be furthered by getting them into as friendly a setting as possible. Parlors are much to be preferred to classrooms, while a nearby home would be ideal. If conventional rooms must be used, the chairs should be set in a circle rather than in straight rows and the room should be humanized in every way possible.

The Worst Feature

The worst feature of most adult departments is the assembly-worship period. This is the point where the church school comes into the closest competition with the church service. After people have sung hymns and been prayed over once they do not see the need for repeating this process in the church service. But the atmosphere of such "opening exercises" is rarely worshipful. The setting is that of a high school assembly of fifty years ago. The prayers are unimpressive, the Scripture is rarely well read, the singing may be popular but it is often unchurchly. Frequently the junior and senior high school youngsters are included in this adult worship. Not only is it unsuited to them, but they are denied the opportunity of conducting their worship in their own way.

One solution for this problem is to persuade each class to have its own devotions in the same place that they meet for their lesson so far as this is possible. Eliminating the adult assembly reduces the competition between church school and church. It saves time and the confusion of moving from one place to another. With a smaller group more people should share in the devotions, which should be intimate and personal in a way that is difficult in either an assembly or a church service. Many women's groups now have excellent devotional services. Some of this could carry over into the adult classes.

Getting the older classes into less formal surroundings will also encourage better teaching methods. A large room calls for a loud voice and this invites dogmatism. A small group seated so that they can see each other inspires discussion and even thought. Of this there is great need in every church. If our adult classes can be led to stress their warm human relationships and could become the channel for the interchange of thought and experience they might move into the area which has been vacated by the prayer meeting and become a blessing to any church.

Complementary

We need to worship in at least three ways: by ourselves, as part of a small group, as members of a great congregation. The adult classes and the church service should not compete; they should complement each other. One should be intimate and personal, the other impressive and uplifting.

To achieve the sort of setting will be impossible for some churches and difficult for others—and yet it is a goal worth working toward. Nearly every church can take some steps in this direction.

Dr. Scotford is a Congregational minister and former editor of **Advance.** Recently he has served as a church building consultant and as interim secretary of the Department of Church Building of the National Council of Churches.



Don't Take a Chance . . .

A LIFE IS PRECIOUS!

OPEN FLAME CANDLES ARE DANGEROUS

Tops Safety Candle Looks Like a Real Candle Burning

Deluxe Model—10" tall, **$1.25** each. Batteries extra. Choice of colors in candle and bulb.

Economy Model—7" tall, **$1.00** each. Complete with batteries. Silver finish only.

HAR-TEE, INC.

Box 3101 **Cleveland 17, O.**

Circle No. 35 on card insert

CLARK'S "Unitype"

ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

OUTDOOR BULLETIN BOARDS



A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from $90. and up.

Also copy boards only and letters to 5" high.

Fully descriptive 24 page catalog on request.

MEMORIAL and GIFT PLATES BRONZE TABLETS



Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.

Folder B-52 lists prices on over 150 sizes sent on request.



ILLUMINATED CROSSES

Impelling in Reverence Beautiful — Inspiring for Chancel or Altar and Outside Wall

Hand fabricated of brass

Ask for Folder C-7

W. L. CLARK COMPANY, Inc.

Manufacturers of "Unitype" Products

56 Lafayette St. **New York 13, N. Y.**

Circle No. 36 on card insert

NEW BOOKS

The Church

THE PRESBYTERIAN ENTERPRISE **edited by Maurice W. Armstrong, Lefferts A. Loetscher and Charles A. Sanderson, The Westminster Press, 336 pages, $4.50.**

THE STORY OF THE PRESBYTERIAN CHURCH IN THE U.S.A. **by Benjamin J. Lake, The Westminster Press, 126 pages, (Paper) $1.00.**

The Presbyterian Enterprise is a volume to delight the historical student. It is a compilation from available sources of documents of value to the person who wishes a broad view of American Presbyterianism. Where there has been controversy in the church sources from both sides are given. The struggle between the Old School and the New School becomes clear. Both sides of the slavery question are presented by proponents. This tolerance, we think, slips somewhat in the controversy of a generation ago. The Auburn Affirmation is published in full but the opponents in this instance have no space. Volumes of this nature are valuable for all those who wish to know the backgrounds of social and religious progress.

The Story of the Presbyterian Church in the U.S.A. is a brief history of the Presbyterian Church in the U.S.A. It is evidently written for church study groups and is elementary in every sense. Yet it does give a good outline of the historic situation. I think that the limitation of both books is that they deal with but one branch of Presbyterianism. Other branches of the same tree have little part in their pages.

Both volumes, however, do give space to the ecumenical movement and the part which the Presbyterian Church in the U.S.A. has had in it. It might have been very helpful if in discussing this subject the story could have been integrated with the larger movement giving names of leaders of other denominations which also gave leadership to our new day of denominational cooperation.

W.H.L.

THE QUAKER PERSUASION **Yesterday, Today, Tomorrow by William Wistar Comfort, Frederick H. Gloeckner, Publ., 72 pages, $2.50.**

Dr. Comfort, president of Haverford College, 1917-1940, completed this concise exposition of Quakerism just prior to his death at age 81. Though only meant to be a handbook for Friends themselves, or their friends, it yet gives a running history of the beginning of the Society of Friends, and its salient features through the years. It is very fair in its general appraisal of the Hicksite movement, and appreciative of the other "divisions" within the Society through the years.

Its compactness leads to further interest in various phases of Quaker history, which can indeed be fulfilled through reading of several of the many books listed in the excellent bibliography. This reviewer experimented by handing this little volume to a woman who attended a single meeting of Friends and who asked for something to enlighten her after the experience. As a result, she has returned to the meeting house and has borrowed several larger books from its fine library.

H.W.F.

THE SPREADING FLAME **by F. F. Bruce, Wm. B. Eerdmans Publishing Co., 543 pages, $5.00.**

A delightfully written history of the early centuries of Christendom! Mr. Bruce is a famed scholar and his familiarity with linguistic and historical research is evident throughout this book, yet he writes with fluency and ease. Laymen, as well as pastors, will find this book hard to lay aside.

But the attractiveness of the garment never detracts from the author's objective. This is more than the history of an institution. It is rather a record of the way in which the fire of the Gospel overran the world. From Jerusalem its flames spread with astonishing rapidity through the Roman Empire, reaching into Britain, its farthest corner.

In England this work appeared in three separate volumes. The first tells the story of the Biblical period to Jerusalem's fall in 70 A.D. This is a brilliant survey, indeed. Then follows a treatment of Christianity's conquest of the Empire, leading to the "conversion" of Constantine in 313. Less familiar is the ground covered in the third, for this relates the spread of Christianity into the British Isles. Possibly it was my own relative unfamiliarity with this portion of Christian history that made this final section particularly rewarding.

Get this book for your laymen to read —and you will discover yourself reading it first.

J.S.

RESPONSIBLE PROTESTANTISM, **by Cecil De Boer, Wm. B. Erdmans Publishing Co., 247 pages, $3.50.**

Shortly after the author of this book died in 1955, Dr. Henry Zylstra, his colleague at Calvin College, brought together his major writings, most of which had been published in the *Calvin Forum*, edited them and they are now published in this volume. Unhappily the editor also passed away about a year ago. While the twenty chapters are really individual essays, they have a good unity and the subtitle aptly describes their general theme, namely: "The Christian's Role in a Secular Society." Dr. De Boer is a Calvinist of the Reformed tradition. He writes on a variety of subjects such as Science, St. Augustine, John Dewey, Catholic Action, Church and State, the Church and Labor Unions, Race, and Education. In each instance he strives to bring out in clear relief the challenge that comes to the Christian in dealing with it.

S.L.

THE UNITY OF THE CHURCH, **edited by Vilmos Vajta, Augustana Book Concern, 167 pages, $3.00.**

This volume contains a highly significant collection of papers prepared by Lutheran theologians of various countries in preparation for the recent world assembly of that denomination. It is of obvious interest to members of that body, but scarcely less important to others. What does this church, by far the largest of Protestant bodies as well as the oldest, have to say on this much-discussed subject? Anyone who has a serious interest in the ecumenical discussion of our generation will want to know the answer.

There are seven papers on "The Unity of the Church", written by such famed theologians as Conrad Bergendoff, Martin Heinecken, T. A. Kantonen of the U. S., Peter Brunner and Ernst Kinder of Germany, Anders Nygren of Sweden and Karl Karner of Hungary. Then follow three that discuss very specifically questions that concern a contemporary Lutheran's relationship to his historic creeds. Professors Kinder and Brunner appear once again, but are joined by Regin Prenter of Denmark.

Four men—Bergendoff, Bishop Bo Giertz of Sweden, Carl Wisloeff of Norway and Christhard Mahrenholz of Germany—discuss "The Theology of Worship." Two consider the meaning of the sermon within the framework of the Lutheran liturgy. The others write of "The Confessional and the Communion Service" and "Worship and Sacrifice."

The editor of this volume is Vilmos Vajta who serves as Director of the De-



THE INTERPRETER'S BIBLE

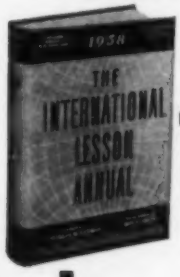
Christendom's Most Comprehensive Commentary

. . . described by *Church Management* as "the most comprehensive, accurate, and homiletically helpful exposition of our holy scriptures that has appeared in the last one hundred years!"

This great commentary brings you, in a unique and usable format, the complete text in both the King James and Revised Standard Versions, with exegesis and exposition of every passage. Other valuable features include detailed introductions to every book of the Bible and many special articles.

THE INTERPRETER'S BIBLE will be tremendously helpful to you, now and for years to come!

VOLUME 12 FREE! See your bookseller for details of this plan, which expires February 5. 12 volumes; each, **$8.75**



THE INTERNATIONAL LESSON ANNUAL 1958

Edited by Charles M. Laymon; Lesson Analysis by Roy L. Smith

A comprehensive commentary on the International Sunday School Lessons, for adult classes. For every Sunday in 1958 the ILA brings you:

TEXT in both the King James and Revised Standard Versions.

EXPLANATION of the text by a biblical scholar. Contributors this year are Lindsey P. Pherigo, James B. Pritchard, W. A. Smart, and Floyd V. Filson.

APPLICATION of the text to life today, by Roy L. Smith.

TEACHING SUGGESTIONS, with plans for both the lecture and the discussion methods, by Bond Fleming and Gerald B. Harvey.

PLUS special articles by Margaret T. Applegarth, Halford E. Luccock, Duke K. McCall, Ralph W. Sockman, Douglas V. Steere, and Charles P. Taft; and many other special features. Get copies today for all your teachers! **$2.95**

Get your copy at your bookstore soon

A WORD TO THE WISE: These books are wonderful Christmas gifts for preachers and teachers!



abingdon press

Circle No. 37 on card insert

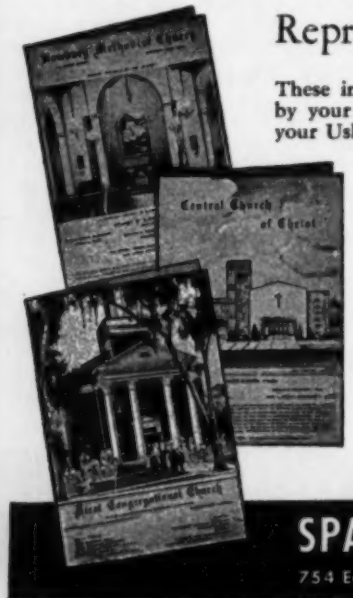


Circle No. 38 on card insert

Attractive, Low-Cost

Bulletin Covers

Each with a Photographic Reproduction of your Church



These impressive covers will be widely distributed by your active members and pridefully handed by your Ushers to all who enter your church.

A photograph of your Church is lithographed on the cover with appropriate wording. The back page can have your directory or may be left blank. Shipped flat— 8 1/2 x 11 inches, for local printing or duplicating equipment.

If you use from seventy-five per week and up, these Bulletin Covers are practical, and the cost surprisingly low.

For full information, samples and prices, write Don K. Cowan.

SPALDING PUBLISHERS

754 East 76th Street • Chicago 19, Illinois

Circle No. 39 on card insert

partment of Theology of the Lutheran World Federation.

Compliments are due the Augustana Book Concern for the unusual and appealing format they have given this book.

J.S.

THINE IS THE KINGDOM **by James S. Stewart, Charles Scribner's Sons, 74 pages, $2.50.**

The author of this book is Professor of New Testament Language, Literature, and Theology in the University of Edinburgh. Many Americans know him through his book of sermons, *The Gates of New Life* and his books on preaching, *A Faith to Proclaim* and *Heralds of God*.

The publishers have given the present volume the subtitle of "The Church's Mission in Our Time." The volume is based on lectures recently delivered in both Scotland and the United States. The work is grouped about the inclusive question, "What is the basic motive of the Church's missionary enterprise?" Dr. Stewart's fundamental teaching is that the missionary imperative stares at us on every page of the Gospels, is implicit in every world Jesus spoke, and is sealed forever by his death and resurrection.

These lectures apparently are not printed exactly as they were given, but are divided into fourteen brief chapters clearly outlined and exceptionally well expressed. Chapter XII deals with The Present Prospect. After discussing the discouraging aspects which confront the missionary movement today Dr. Stewart gives expression to the challenging thought, "The fact is that never was there an hour when the burning urgency of the missionary enterprise was more apparent", and in the closing paragraph of this chapter makes the following ringing statement "Never before has there been such a chance of bringing millions to Christ. This is our present situation. How long the opportunity may remain we cannot tell. It may be frighteningly short. But for the moment the door is wide open."

This is an exceptionally well-written book. Dr. Stewart's exact, beautiful, vigorous language will be a joy to discriminating readers. And more than this, many as they read his prophetic message, will feel their hearts strangely warmed within them.

L.H.C.

CO-OPERATION WITHOUT COMPROMISE **by James De Forest Murch, Wm. B. Erdmans Publishing Co., 220 pages, $3.50.**

This is an "authorized" history of the National Association of Evangelicals. It is the author's belief that membership in the old Federal Council of Churches tended to compromise the convictions of evangelical-minded groups. Along this line his prejudice carries over in his attitude toward the National Council and the World Council. So much space is given to his anti-liberal bias that one

wonders if he feels the need of justifying himself. He seems to overlook the fact that the communions that make up these great national and world-wide councils have learned to work together in the name of and for Christ without imposing each other's man-made creedal tests.

S.L.

MODERN WAR AND THE AMERICAN CHURCHES by Ralph Luther Moellering, The American Press, 141 pages, $2.75.

The author of this volume is a well-known minister who has been commended for his work among various racial groups. Presently he is a candidate for the doctorate in theology. In this volume he presents a factual study of the Christian conscience on trial from 1939 to the cold war crisis of today.

The first two chapters present an interesting introduction to the Christian's attitude toward war. How much militarism is there in the Old Testament? How much pacifism is there in the New Testament? The author concludes that we cannot cite the wars of the Old Testament for admissibility of Christian participation in modern warfare. We can hold that war is and has been employed as a method of moral rectification. There is no intimation, the author concludes about the New Testament, that Jesus expected his followers would be able to evade the harsh realities of war in a corrupt and sinful world. Chapter three outlines briefly the positions of the Lutheran, United Lutheran, Calvinistic Churches, Methodist Church, Roman Catholic Church and the pacifist Christians on war during our last great world conflict. He thinks that pacifism must cope with the objections that it is utopian and not relative to concrete world situations. The last two chapters study the place of the Christian conscience on war, especially with reference to the use of new types of weapons.

The book is fully documented with sources. It has an excellent bibliography on the subject. A very useful index makes it easy for the reader to check various topics. The reviewer believes that its brief yet thorough treatment of such an important subject makes the volume important reading for clergy as well as layman. The author's "Revisionist" position on pre-Pearl Harbor events, makes the book timely.

W.L.L.

The Bible

UNDERSTANDING THE NEW TESTAMENT by Howard Clark Kee and Franklin W. Young. Prentice-Hall, Inc., 492 pages, $7.95.

The fact that the Bible continues each year to be the best-seller provides no guarantee that it is easily understood by those who read it. Each year brings forth new texts for Bible study. Within the past

A FREE PRESENTATION

When planning your church furniture, call in an Ossit representative for advice and a visual presentation free of any obligation! Your Ossit representative will analyze and make recommendations on furniture detailing and design. He will present samples of carvings, woods, and finishes, in addition to preliminary drawings. Take advantage of these free services, offered by a company with 90 years of church furniture manufacturing experience. Contact your Ossit representative today.

Ossit
CHURCH FURNITURE COMPANY
BOX 269-CM
JANESVILLE, WISCONSIN



Circle No. 40 on card insert

In the December
PULPIT DIGEST
The professional journal of the Protestant ministry

- Sermons for Special Occasions—by Paul Scherer, John Sutherland Bonnell, Paul S. Rees, and others
- The Family-less Bible—a feature article by Theodore F. Weber

Plus

The condensation of a new book of outstanding significance for ministers. The December selection is Raphael the Herald Angel—a delightful new fantasy which ministers of all denominations have predicted will be tomorrow's Christmas classic.

Subscriptions accepted from ministers and seminary students ONLY.
ONE YEAR, $5.00—THREE YEARS, $10.00

PULPIT DIGEST
Great Neck, New York

Circle No. 41 on card insert

CHURCH BULLETINS



Bible-art masterpieces and other beautiful illustrations crown Sunday-by-Sunday Bulletins, adding color and dignity to your church services. Different cover design each week in two colors. Full-color Christmas and Easter bulletins at no extra cost. Inside and back pages left blank for your imprint. Delivered flat. Size when folded, 5½ x 8½ inches.
Price, per 100.....95c

Send for sample bulletin folder

STANDARD PUBLISHING
Cincinnati 31, Ohio

Circle No. 42 on card insert



VERDIN ELECTRONIC BELLS
automatic ringing for full week

A brilliant electronic achievement. The CECILIAN brings your church the fine tonal quality of great swinging bells. Full 168-hour program. Completely automatic! Standard 4-bell unit consists of notes C, E, G, and C; may be expanded to 8 bells. Any combination may be rung.

Bells for all services . . . glorious peals for weekday and evening schedules . . . tolling bell . . . Hour Strike . . . the CECILIAN meets your entire bell-ringing needs at moderate cost. Westminster Chimes and 4-speed record player also available.

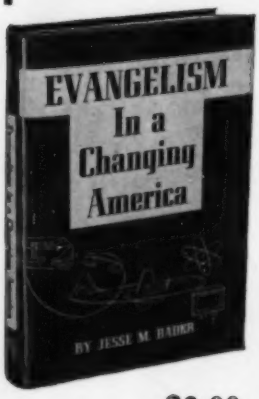
MAIL COUPON TODAY

THE I. T. VERDIN COMPANY
581 Dandridge St. Cincinnati 10, Ohio
Please send full details about the CECILIAN
CHURCH_____
BY_____
ADDRESS_____
CITY_____ STATE_____

THE I. T. VERDIN COMPANY
581 Dandridge St. • Cincinnati 10, Ohio
"The Bell Ringers of America"

Circle No. 43 on card insert

"To read this book is to feel the heart-beat of an evangelist whose one desire is to win men, women, youth and children to a life-changing and life-fulfilling faith in Jesus Christ as Lord and Savior."—E. G. Homrighausen, Dean, Princeton Theological Seminary.



Evangelism in a Changing America

is a searching evaluation of American evangelism today. It stresses the need for a spiritual awakening in our time, offers concrete programs for winning people to Christ, and calls for aggressive action.

By Jesse M. Bader

". . . Jesse M. Bader is Protestantism's field marshal of evangelism. His book is a must . . . authoritative and dynamic."—Dr. Daniel A. Poling, Editor, The Christian Herald.

$3.00

At Your Bookstore - Published by the Bethany Press

Circle No. 44 on card insert

Cotrell and Leonard
GOWNS

Choir, Pulpit and Judicial Gowns
Academic Caps, Gowns and Hoods

Write for Catalog



SINCE 1832
Cotrell AND Leonard
INC.
Albany 1, New York

Circle No. 45 on card insert

ILLUMINATED
Church Bulletins



Send for FREE catalog containing illustrations, descriptive literature and prices of various types of bulletins.

A POST CARD WILL DO!
Please mention name of your church.

ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

Circle No. 46 on card insert



this Christmas . . . give the gift your family and friends will appreciate

Christmas VOLUME 27

An American Annual of Christmas Literature and Art • Edited by Randolph E. Haugan

This year's holiday favorite conveys a special Christmas message to your family and friends . . . one they'll treasure for years to come. Contains the story of the *First Christmas* — illustrated in full, rich color — and eight other fascinating Christmas stories and articles, all illustrated . . . seven lovely poems . . . eight pages of delightful caroling music . . . and two full-page, full-color reproductions of Christmas art suitable for framing.

GIFT EDITION $1.25 ▲ LIBRARY EDITION $3.00

Order several copies from your favorite bookstore . . . or

Augsburg PUBLISHING HOUSE
426 South Fifth Street
Minneapolis 15, Minn.

I enclose $_____ Gift Edition ($1.25 each)_____copies.
Library Edition ($3.00 each)_____copies. Dept. CM
Name_____
Address_____
City_____Zone___State_____

Circle No. 47 on card insert

couple of decades some excellent introductions to the New Testament have appeared. This is another welcomed volume to the long list of texts. Dr. Kee is a member of the Theological School of Drew University while Dr. Young is professor of New Testament at the Episcopal Theological Seminary of the Southwest.

A good text should have clear print, clean paper, pertinent illustrations and an interesting style of presenting the material. This book fully meets this test. It is scholarly written and yet is not in any sense too pedantic in its approach to various subjects of the New Testament. It is written for the reader who has no special knowledge of the religious or secular history of the New Testament period as well as for the more informed Bible student. The illustrations used are drawn from important recent archaeological investigations and bring into a vivid manner the life of the ancient past. A fellow clergy friend of the reviewer purchased a copy of this book some weeks ago in order to refresh his mind and bring himself up to date in New Testament research. He said that he found a new appreciation of the early Christian's struggles with doctrine and church developments. The books of the New Testament, he said, stood out more clearly as to their setting and purpose of writing.

There is a special chapter containing references for further reading. Charts and diagrams add much to the usefulness of the book. One chart in particular which contains references to Roman emperors, Christian writings, events in the early church and important dates in Jewish history will serve to simplify for many New Testament students what could be a very complex and difficult subject.

W.L.L.

COMMENTARY ON THE EPISTLE TO THE EPHESIANS **by John Eadie, Zondervan Publishing House, 492 pages, $5.95.**

This is one of the "Classical Commentary Library", that consists of reprints of such standard volumes as those of Bishop Lightfoot. Like the others, this book was written in the second half of the last century. Hence one should not expect to find in them any discussion of recent questions or insights. They should, therefore, not be used as an only reference.

However the careful work done by this famed Scottish professor continues to commend it to today's students and we can be grateful to Zondervan for again making it available. Having had occasion to work through its pages very carefully during the past months, I can testify to the many helpful insights contained there. Of great value, also, are the numerous citations from early scholars, the Greek and Latin Fathers as well as the Puritan divines.

J. S.

THE TASK OF CHRISTIAN EDUCATION by D. Campbell Wyckoff, The Westminster Press, 172 pages, $2.75.

Dr. Wyckoff became Thomas W. Synnott Professor of Christian Education at Princeton Theological Seminary in the fall of 1954. For many years he served as a teacher in national missions schools in Tennessee and in North Carolina. From 1947 to 1954 he was at New York University where in 1950 he became chairman of the Department of Religious Education.

The book has two purposes. In the first place the author is trying to clear up some of the confusion which exists today in Christian education theory and practice. In the second place, he offers to Christian educators suggestions for better Church School instruction. The book is written for officers and teachers in our churches. The contents of this book developed in an unusual way. The author originally had planned to write for those closest associated in teaching. As this material was used in various churches and institutes and most was recorded the author finally rewrote it in its present form. In brief the chapters were not produced in a library but in very experienced centered manner.

The book is divided into four major parts with a brief summary. Three chapters outline the present status of Christian education. Part two considers the problems of teaching the essentials of our faith, the Bible and the church. Part three describes how our personalities are transformed. Part four is entitled "Specific Concerns" which are the tools of teaching. The author gives in his final chapter and summary his philosophy of Christian education. Dr. Wyckoff adds a list of suggested readings.

This book ought to be in every church school library. It is a helpful guide for Christian educators in getting fully acquainted with their task and improving their work.

W.L.L.

SIN AND SALVATION, by Leslie Newbigin, Westminster Press, 128 pages, $2.00.

This book was originally prepared for use by village teachers in India as a handbook in the instruction of native congregations. The theme is very much at the heart of the Christian faith. Proceeding from the premise that sin "produces an alienation between man and God," Dr. Newbigin points out that it also alienates man from himself and from his neighbor. Redemption comes through the mediating work of Christ who restores "the lost unity between man and God" as well as man's other relationships.

S.L.

HELPING FAMILIES THROUGH THE CHURCH, edited by Oscar E.

Why Faith in God
Is Essential to
Man's Emotional Health

The Meaning of Persons

By PAUL TOURNIER, M.D.

This book, by a noted Swiss psychiatrist, contains many stimulating observations on the nature of man drawn from his own counseling experience, but Dr. Tournier's two main insights are: (1) man is both a person (a creation of God) and a personage (the artificial product of culture); (2) the authentic person can only be revealed through living dialogue between man and man and man and God.

Dr. Tournier does not argue the merits of religion, but shows us how necessary a living relation with God is to emotional health.

At your bookseller $3.75

HARPER & BROTHERS, N. Y. 16

Circle No. 48 on card insert



THE BAROSIN
HEAD OF CHRIST

This Christmas make a gift of this striking concept of Christ.
Three sizes for framing:
20" x 25", 16" x 20", and 8" x 10".

75 Cents to $40.00

New Wallet-size now available

Write for *new* color circular including also other LIFE OF CHRIST products.

CHRISTIAN
EDUCATION PRESS
1505 Race St.
PHILADELPHIA 2, PA.

Circle No. 49 on card insert

Raton

Church Furniture
of
Lasting, Distinctive
Beauty

Designed to harmonize with the architectural style of your church



Pews, Altars, Communion Tables, Pulpits, Lecterns and related Sanctuary or Chancel Furniture

Write for free Catalog and quotation

RATON MANUFACTURING CORP.
Dept. 23-E Rio Creek, Wisconsin

Circle No. 50 on card insert

A NEW KIND OF BAPTISTRY

For Churches that Baptize by Immersion
For Evangelistic Services
For Camp Meetings
For Church Schools and Seminaries

Beautiful, Dignified and Practical
Simple to Assemble and Install
Permanent or Portable



The inquiries of any church building committee, evangelist or church architect are invited

Wiedemann Industries

Box 776 Muscatine, Iowa

Circle No. 51 on card insert

Feucht, Concordia Publishing House, 344 pages, $3.50.

There is a real need for a book which will help build Christian families. Much of which is written today has the single purpose of making morally good families. We need books which combine a Christian philosophy of life with some practical suggestions of developing the Christian way of life within our homes. This book seeks to present these two purposes. These chapters had their inception at a Family Life Workshop held at Concordia Teachers College, River Forest, Illinois in the summer of 1949. It took five more years of experience leading to the ten regional training workshops in 1955 to fully develop depth and breadth in the program of studying the church's functions in helping families.

The book is divided into six parts. Each part consists of four to eight chapters. The authors begin with a statement of the nature of the Christian home and family. Part two outlines the needs of American families today. The next part discusses the various problems of child development with special reference to Christian faith and doctrine. Part four covers such topics as premarital counseling, preventing divorce, mental illness and the relationship of the minister to his families in his church. Part five describes the parish family life program. The last part is very useful. It consists of materials for family life education program. Especially helpful is the list of audio-visual aids.

W.L.L.

Homiletics

***MANY THINGS IN PARABLES* by Ronald S. Wallace, Harper & Brothers, 218 pages, $3.00.**

One of the outstanding preachers in the Church of Scotland, Mr. Wallace gives us in this volume 24 sermons based on parables of Jesus. To most of us the book will open up a new way of preaching, for this is quite unlike the best of American sermons.

Mr. Wallace seldom brings in contemporary affairs, so that like the finest of expository sermons of English-Scottish tradition, these should last much longer than many volumes of "dated" sermons. It is a joy to see what can be done in that fashion, though this reviewer must admit he would have liked them better had they touched more upon life today.

In an appendix he suggests how the preacher should use the parables. He suggests that later ideas of the church should be read back into the parables, and this he has done. But it seems that the parables, though made applicable to certain ideas, are really twisted out of context to emphasize a point. For example, he says that the parables of the mustard seed and the leaven are really pictures of the Church, the Church which Jesus had in mind. Well, if Jesus had such in mind, the interpretation is fine; but did he? Still, the sermons are good ones, even though they do not in any way take the place of the classic interpretations of George Buttrick in his much earlier volume on the parables.

H.W.F.

1958 Lession Annuals

***ARNOLD'S COMMENTARY ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1958.* Edited by Benjamin L. Olmstead, Light & Life Press, 280 pages, $.**

***THE DOUGLAS SUNDAY SCHOOL LESSONS, 1958.* Edited by Earl L. Douglas, The Macmillan Company, 482 pages, $2.95.**

***EVANGELICAL SUNDAY SCHOOL LESSON COMMENTARY, 1958.* Edited by James DeForest Murch. The Higley Press, 320 pages, $2.25.**

***HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY,* 1958. Edited by Robert D. Higley. The Higley Press, 320 pages, $2.25.**

***THE INTERNATIONAL LESSON ANNUAL, 1958.* Edited by Charles M. Layman. Abingdon Press, 448 pages, $2.95.**

***TARBELL'S TEACHERS' GUIDE, 1958.* Edited by Frank W. Mead. Flem-**

Planned LIGHT



FOR BEAUTY AND SIGHT

Create a new atmosphere in your church with the distinctive styling and planned illumination of Lighting by Novelty. Engineering guidance is available at no obligation ...a letter from you will bring our representative.



Free Catalog...

To see the wide range of authentic traditional and contemporary designs, write for catalog.

NL Corporation

formerly The Novelty Lighting Corp.

2484 East 22nd Street Cleveland 15, Ohio

Circle No. 52 on card insert

Raise Funds Easier this tried and proven way...



...get complete, helpful free information about

BRONZE PLAQUES

Highest Quality for Less

Count on this method which has proved successful in raising funds for churches and charitable institutions from coast to coast and in communities of all sizes. Count on our big modern plant for the best and the most in quality bronze signs. Leader in craftsmanship and perfection.

MEMORIALS HONOR ROLLS
PEW PLATES ROOM TABLETS
DOOR PLATES CHURCH TABLETS

Prompt Mail Service—Free Color Sketches

WRITE FOR FREE ILLUSTRATED CATALOG TODAY

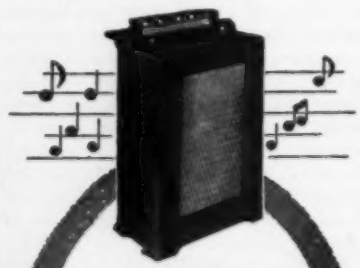
"Bronze Tablet Headquarters"



UNITED STATES BRONZE SIGN CO., Inc.

570 Broadway, Dept. CM, New York 12, N. Y.

Circle No. 53 on card insert



announcing...

the new LOW COST

MAAS-ROWE Console Carillon

with 25 minor-tuned (English-Type) Bells

Here is the "single-package" carillon that smaller churches have been waiting for! Amplifier and carillon are combined in one console-type cabinet, resulting in the simplest possible installation and the lowest possible price, without sacrificing quality!

Complete with tower speaker and 45 watt amplifier

$820.00

Write for complete details

MAAS-ROWE Carillons

3015 Casitas Ave. • Los Angeles 39, Calif.

Circle No. 54 on card insert

PEW CUSHIONS



- ALTAR RAIL KNEELING CUSHIONS
- PEW KNEELING CUSHIONS
- KNEELING HASSOCKS

Write for complete information.

J. P. REDINGTON & COMPANY

DEPT. 700 • SCRANTON 2, PENNA.

Circle No. 56 on card insert

FRENCH MOSAIC STAINED GLASS



designed by Pierre Millous, produced in our studios in Chartres, France.

Contemporary windows and walls of incredible color with this glass . . . 1" thick, set in reinforced cement.

Samples of glass on request.

The Studios of George L. PAYNE

American Address: 15 Prince Street, Paterson 10, N. J.

Circle No. 56 on card insert

DIRECT PRICES & QUOTATIONS

Monroe TRUCKS

FOR FOLDING TABLES and FOLDING CHAIRS

Use trucks to move or store Folding Tables and Chairs and SAVE.



TS-8 TRUCK



TSC-6 TRUCK

QUALITY FEATURES

1. All steel electrically welded Chassis
2. Four heavy duty swivel casters
3. Easily moved any direction
4. Easily loaded by one man

Also available in custom built sizes for unusual storage problems. *Write for complete catalog with special prices and discounts.*

BUY DIRECT and SAVE

THE Monroe COMPANY

607 CHURCH STREET COLFAX, IOWA

Circle No. 57 on card insert

ing H. Revell Company, 383 pages, $2.75.

UNIFORM LESSON COMMENTARY, 1958. Edited by Donald R. Pichaske. Muhlenberg Press, 320 pages, $2.95.

The editorial deadline makes it necessary to write this review before all the entries are in. *From the columns here presented, the reader may be well assured that there is plenty of competent material for those who will use the international Sunday school lessons in 1958.

For sake of variety the books have been listed alphabetically. They vary greatly in format, paper and size. Two of them, *The International Sunday School Commentary* and the *Uniform Lesson Commentary* use the text of the Revised Standard Version. The other four keep to the King James Version. Three of the volumes, *Arnold's Commentary* (Free Methodist), The International Lesson Annual (Methodist) and the *Uniform Lesson Commentary* (United Lutheran) are published by denominational presses. Sales, however, are not limited to the one fellowship.

Three contain recommended programs for teaching with audio visuals. These are *The International, Douglass' Lessons* and *Tarbell's Guide.*

Of course, there are differences in format, number of pages, quality of paper and price. Even Sunday school instructions are conditioned by economic situations.

At least three of them have their roots in an earlier generation. They may be called, I suppose, ghost inspired in contrast to ghost written. The *Douglass Lessons* succeed the *Snowden-Douglass Lessons* which in turn followed the *Snowden Lessons. Arnold's Commentary* carries the name of its first edition as does *Tarbell's Guide.*

And theology—it varies, of course, but as a very successful teacher once told me, "Avoid theology in teaching a Bible class and you will never have any trouble". So, we will close the review right here.

W.H.L.

SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY

FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1956 by Sunday School members, Ladies' Aids, Young People's Groups!

Earn money for your treasury . . . make friends for your organization

SANGAMON MILLS

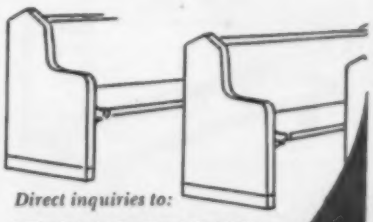
COHOES, NEW YORK

Circle No. 61 on card insert

Skilled hands combine quality workmanship with quiet beauty.

Leird

The name that means leadership.



Direct inquiries to:

LEIRD MFG. COMPANY
2816 West 16th Street
Little Rock, Arkansas

Circle No. 58 on card insert

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen bells from Holland

Check above items in which you are interested and write for FREE catalog

WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS

10 ASHBURTON PLACE, BOSTON 8, MASS

Tel. CApitol 7-3190

Circle No. 59 on card insert

Make NATIONAL YOUR HEADQUARTERS for all religious goods supplies

Write for catalog illustrating hundreds of items for the church, clergy and laymen

GOWNS



• Pulpit and Choir •

Headquarters for RELIGIOUS SUPPLIES

Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods



National

CATALOG ON REQUEST

CHURCH GOODS SUPPLY COMPANY

See National's complete line of PEWS AND CHURCH FURNITURE. Write for catalog.

Circle No. 60 on card insert

Midwest CADDIES

For easier, faster handling of FOLDING CHAIRS AND TABLES
Simplify moving and storage of your folding chairs with a Midwest Caddy. Designed to handle all types of folding chairs, or any size folding table. Adjustable models available for partial loads. Built for rugged service. Smooth action rubber caster wheels for effortless handling.

★ Saves time
★ Saves effort
★ Reduces noise & confusion
★ Helps solve storage problems



Write for FREE catalog, today

Midwest FOLDING PRODUCTS SALES CORP.
Dept. 107L ROSELLE, Illinois

Circle No. 62 on card insert

CUSHIONS



- ALTAR RAIL CUSHIONS
- PEW CUSHIONS
- REHABILITATION OF OLD CUSHIONS
- KNEELING CUSHIONS AND HASSOCKS
- FOAM RUBBER, HAIR, OR COTTON FILLED

Samples & Estimates on Request

BERNARD-SMITHLINE CO.
252-17 Northern Blvd., Little Neck 63, N.Y.
Circle No. 63 on card insert



CHOIR & PULPIT GOWNS
All Colors and Color Combinations
CHURCH FURNITURE DEPT.
Pulpits, Pews, Lecterns, Communion Tables, Baptismal Fonts, etc.
Lowest Prices Available
Write for Catalogue
SPRINGER FASHION UNIFORMS

701 H St. N.E. Wash. 2, D. C. | 77 Alabama St., S.W. Atlanta 3, Ga.

Please send me, without obligation on my part, your FREE Catalogue with price list covering:
☐ Choir & Pulpit Gowns
☐ Church Furniture
Name .....
Street .....
City..... Zone..... State.....

Circle No. 64 on card insert

Leadership

(continued from page 28)

Joy and the Priestly Function

If what has been said is gloomy and pessimistic, let it be understood in the light of today's serious problems. No responsible analysis of the contemporary scene can be without extensive dark spots. The moral stature of mankind is not great enough to rise beyond the kneecaps of the monsters man has created. To act blithely as though all were well, or even to cease in our striving because this is the "best of all possible worlds" is to misread sadly the lesson of history, and, worse, heighten the chances of our destruction. Before we lightly give ourselves over to the pursuit of happiness as the chief end of life on earth, or promise that a religious faith will simply solve all tension, we must realistically view the modern scene. Listen to a prophet. "Our gadget-filled paradise suspended in a hell of international insecurity certainly does not offer us even the happiness of which the former century dreamed. Only when we finally realize the cause of these disappointed hopes can we have a truly religious culture. . . . In that event piety will have recaptured some of the characteristic accents of the historic religions, which in their traditional form may have regarded historic existence too much as a "vale of sorrows" but which had the virtue of knowing that there could be no complete happiness in human life, because a creative life could never arrive at the neat harmonies which are the prerequisite of happiness. They knew that all human virtue remains fragmentary and all human achievements remain tentative. . . . The great historic religions, in short, were rooted in the experiences of the ages, so that they could not be deluded by the illusions of a technical age." (Reinhold Niebuhr in the *Atlantic,* November 1957, page 184) Or remember the words of Paul, that the good that he would do, he could not. An element of sorrow, of tension, of incompleteness runs through the whole of life; it is intellectually dishonest and tragically futile to neglect it or deny it. Honest introspection will reveal it lying under the level of conscious thought in the self, and a realistic appraisal of the social actions of men will reveal it even in their most exalted endeavors. Effective creative Christian leadership will recognize that human lives are changed, are recreated, not without travail, and social endeavors are undertaken not without great stress.

Nevertheless, Christianity does not require, nor indeed, countenance, persistent gloom. The church properly emphasizes joyful fellowship, satisfying help for the pressing problems of life, assurance of the meaningful nature of existence—all of those things which defeat pessimism, despair and continued sorrow. It properly should provide the framework for joy, that persistent love of living which comes from a knowledge of one's worth coupled with certainty that one is moving in the right direction in confidence, without fear. Historically the church has grouped these together under its priestly function. The priestly preserves and nourishes and assures and comforts. From it even the "priest" derives his greatest satisfaction. Courage, calmness, deep and abiding satisfaction, the quiet spirit—these it is the duty and the privilege of the minister to impart to his congregation. They are essential to the Christian. But they in themselves are not creative; they provide the soil from which the creative act springs. The priestly sustains, but it is the prophetic which creates, and in the process it stirs up and unseats and develops tension. The priestly alone does not develop those new insights which are necessary to personal and social redemption.

The Prophetic Function

It is in the area of the prophetic that the greatest demands upon the Christian minister are being made. A number of years ago Harry Emerson Fosdick declared that our age required "not ease, but adequacy." If that was true some years ago (I suspect that it is true in all ages) it is certainly as true today. Like it or not we are up against some "ultimates" the magnitude of which no previous generation even dreamed possible. It is being said over and over again, almost to the point of boredom, that man can now completely destroy himself. The fact that we weary of the statement lessens in no way the seriousness or truth of it. Man is not faced alone with possible partial annihilation or terror but with total eclipse. It is frightening to realize that the decision of literally a handful of men could wipe out civilization within a few hours. We move from the relative to the absolute.

What then is the task of the prophetic Christian leader in a situation like this? Some ministers have already made their choice; "My business is to save souls." God is expected to take care of the essentials of survival. The minister can, like Pilate, wash his hands of all responsibility for the blood of men. He can minimize the danger and the responsibility by limiting his reading and his contacts and closing his mind so that he doesn't become unduly disturbed. But in doing these things he crushes his God-given role as prophet, as interpreter, as proclaimer of God's love and God's justice.

He has no alternative as a disciple of Christ but to speak up, disregarding personal danger and insecurity. If his understanding of the love of God is such that it prompts him to take issue with national leadership, he must do so or bear the guilt of deserting his post as a responsible creative leader of his flock. If he believes that the will of God dictates greater efforts in the realm, let us say, of disarmament, then he must proclaim that will though he

SINCE 1889
LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS
BRONZE TABLETS
THE PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 24 N. J.

Circle No. 65 on card insert

Manufacturers of
Church Bronze
• PEW PLATES
• CROSSES
• HONOR ROLLS
• MEMORIALS
• SCULPTURED BAS-RELIEFS
• PLAQUES
• TABLETS
• NAME-PLATES
• LETTERS
• BULLETIN BOARDS
Write us for full details
Architectural Bronze & Aluminum Corp.
General Office and Factory
3638 W. Oakton St., Skokie, Ill.

"Sketches Submitted Immediately for Approval"

Circle No. 66 on card insert

PULPIT ROBES
You always look your best, are your best in a BENTLEY & SIMON pulpit robe. Hand-sewn and custom-tailored for perfect fit, for lasting enjoyment.
CHOIR ROBES, too, individually made in the same quality way.
Your Standard of Excellence since 1912
Write for catalog D-52
BENTLEY & SIMON
7 West 36 St., New York 18, N. Y.

Circle No. 67 on card insert

runs risks in so doing. If racial prejudice and strife threatens to undermine the purposes of God and do harm to God's creatures, then he must stand foursquare on the Christian teaching of love, though he may be reviled and persecuted.

The Christian Is Expendable

This is the heart of the matter—the Christian disciple; minister, preacher layman, is expendable. Jesus reminds us time and again that we are to lose ourselves, give ourselves up, and in the process we shall find ourselves. Jesus himself came to that point when his life could be given up without jeopardizing the purposes of God. In the actual sacrifice itself the purposes of God were served more completely and were, finally, fulfilled. Not one of us should have the temerity to suggest in the slightest way, by act or word that he is indispensable, even to his own high calling.

Something is sacrificed or given up in the creative process. It may be that the creator, or he who has triggered the creative process, may be turned upon at least in certain stages of development by those who are the recipients of his ministrations. People do not like to be told that their thinking is narrow, that they have been guilty of prejudice when God has decreed that they should be creatures of love. They do not like to be reminded that they are subject to pride and motivated by selfishness. These things they may need to know; no matter how gently they are reminded of them by "speaking the truth in love" they may still be rebellious and turn their rebellion upon the one who reminds. But at the same time that they may be attacking the one who has reminded them of their shallowness or self-interest, they may also be rethinking their position. It is safe to assume that the apostle Paul was engaged in some serious thinking long before his encounter on the Damascus road. The very violence of his attack upon the early Christians indicates how deeply their teaching had penetrated.

Any prophet must realistically face the fact that his message will be rejected by large numbers of people, no matter how well he speaks, how logical his argument, or with what sympathy he presents the matter. Numbered among the rejectors will be the incorrigibles (whom no man can judge) and those also who, like Paul, protest as a means of keeping their sanity as their world is being overturned. So the prophet sows the seed and starts the creative process, and he may take comfort that he has roused some out of lethargy and contentment with their own narrow vision and mediocrity.

Detachment

There is but one way that the minister can keep his sanity if he is also a prophet

Church Supplies
In Solid Bronze Brass Wood
Lecterns, Candlesticks, Candelabra, Electrified Floor Candelabra, Missal Stands, Communion Supplies, Chalices, Ciboria's, Altars and Chancel Furniture
We Furnish Everything for the Church
FREE CATALOG ON REQUEST
Michigan Church Supply Co.
Desk CM Saginaw, Mich.
When writing for our free catalog, please send us the name and address of your church for our permanent mailing list.

Circle No. 68 on card insert



CHOIR ROBES Write for Style Catalog and Fabric Selector with miniature cut-out showing how each fabric and color appears as a finished Robe. Request Catalog A10
For Pulpit Robe, request Catalog P10
E. R. MOORE CO.
268 Norman Ave. • Brooklyn 22, N.Y.
932 Dakin St. • Chicago 13, Ill.
1641 N. Allesandro St. • Los Angeles 26, Calif.

Circle No. 69 on card insert

HUNDREDS OF IDEAS for BRONZE PLAQUES
FREE illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques.
Write for FREE Brochure A. Ask for Brochure B for cup, medal, trophy ideas.
INTERNATIONAL BRONZE TABLET CO., INC.
Dept. 6—150 West 22 St., New York 11
Please send us, without obligation, your free illustrated Brochure A_____ B_____
Name _____
Address _____
City _____ State_____
CM 12/57

Circle No. 70 on card insert

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of $8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

Forms close 5th of month preceding
Address Classified Department

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

"PRACTICAL STUDY METHODS FOR STUDENT & PASTOR"
First book of its kind illustrating clearly how to collect, organize, file and refer to material that otherwise would be lost. Recommended by seminaries as text book. Price $5.00—satisfaction guaranteed.

* * * * * * * * *

Save time using the NEW Electric FOLD-O-MATIC FOLDING MACHINE. Special church prices. PREPAID, 10-day FREE trial.
DONALD F. ROSSIN CO., INC.
413-C South 4th St. Minneapolis 15, Minn.

OF INTEREST TO THE CHURCH WHO HAS A PIPE ORGAN
Regardless of age, a pipe organ invariably has valuable material which can be used to the church's advantage when placed in competent hands. May we help you?

THE CRATIAN ORGAN BUILDERS
Pipe Organ Builders since 1858
Decatur, Illinois

CHURCH FURNISHINGS FOR SALE
The Kenwood Park Presbyterian Church, Cedar Rapids, Iowa, offers for sale, available about December 9, 1957, pews to seat 180 or more. Medium oak. Very comfortable. Plain ends. Pulpit, lectern, Communion table, reredos to match which are four years old. Eight very attractive nave lanterns.
KENWOOD PARK PRESBYTERIAN CHURCH
35th Street and C Avenue, N.E. Cedar Rapids, Iowa
EMpire 3-4487

(he is a prophet if he proclaims the gospel, the good news that God loves and that he gave of himself in order that man might love.) He must learn how to detach himself, in the best sense, from dependence upon the favor of men. His position is paradoxical. He loves his people; if he did not he wouldn't bother to help them. Yet his proclamation, which has its source in love, may separate him from those he loves and serves. The cause that he serves is greater than he; there are times when he must forsake the plaudits of men, even the goodwill of good men, in order to serve his Lord.

Nothing less than this kind of leadership is adequate for our day. There are many rationalizations, many ways of escaping from the hard sayings of the prophetic message. Loving discipline is perhaps the most difficult of all the duties laid upon the Christian minister. People come to him overwrought and near the breaking point. They feel guilt strongly; they know not where to turn. It is a great temptation to promise easy salvation, even easy forgiveness. These persons may have laid bare their souls, and it may seem that a further probing is cruel. The minister easily identifies himself completely with them or, in misplaced or misdirected love, fails to preceive the core of the matter. On the other hand, he may, from his experience in the counseling chamber with those who cannot muster the courage for creative living, assume that he must handle all people with the same techniques. He may feel that the prophetic is too strong for them. But in so thinking he may do all men disservice. In the language of the psychologist, it is possible to integrate men on inferior levels of development. This is perhaps the greatest danger of a non-prophetic ministry—that the minister may be content to "adjust" his people to a state which is less than the God-given example.

Only the minister who combines detachment with love will be able to "speak the truth in love." He will be able to carry on his priestly and pastorial concerns even as he fulfills his prophetic calling. He will know when to apply the healing balm, but he will not spread it upon those who need to be pierced by the gospel and its demands. It is distressing to hear a hate-filled propagandist; it is even more distressing to hear that same propagandist call upon God to justify his hate. He needs to be pricked by the gospel message concerning brotherhood; the fact that he believes in God, that he believes that God will take care of him in extremities, that he believes that Christ died for him—these can be dangerous unless his own hatred is exposed for what it is, a denial of the God of love. He needs love, but it must be love with strength and truth, not maudlin sentimentality. It is the prophetic which gives substance to love, the kind of love which can admonish as well as comfort, which can view the needs of the beloved even as it suffers with him.

Commitment of the Whole Man

The chief responsibility of the minister is to bring his people into a personal relationship with Christ. He does this by appealing to their emotions, their minds, their spirits, relating their lives to the life of their Lord. It is a mistake to conceive of his task as the obtaining of a simple commitment to Christ. This is a danger inherent in emotion-packed revivalism, that the decision is the thing. It is possible to receive a man's commitment to a very limited Christ—the Christ that is pictured by the preacher, or that is the sum-total of the tradition which has been passed on by previous imperfect generations. That phrase which is the title of one of J. B. Phillipps books haunts me continually, "Your God Is Too Small." It should haunt all of us; we may have a Christ that is too small. As proclaimers of the word we may very well have success in getting commitments to the limited Christ while failing to get commitment to the Christ who demands that we give up our cherished possessions or give up our beloved prejudices. To preach Christ truly is to preach him in his wholeness, as teacher, healer, prophet—as crucified through the pride and fear and rage of men, and risen to triumph over that pride and fear and rage. To preach him truly is to preach the way to personal and social salvation. This means that his love and compassion are revealed in the same measure as his sharp thrusts at human arrogance and self-sufficiency. All are directed at all areas of human activity—and these in turn are judged by comparison with the divine standard of the man himself.

And so the minister must seek commitment of the whole man to the whole Christ. He will rejoice at the interim steps as a part of a man is progressively commited to a portion of Christ's teaching, but he will not rest content until the whole man belongs wholely to the whole Christ. Since this is impossible—man's knowledge and imperfection being what it is—there will always be present a divinely implanted discontent, not least inspired in the minister himself by an awareness of his own insufficiency. It is this discontent with himself, and with those whom he serves, that is the power which drives him to the throne of God, leading his people ever upward, beyond the snares of easy contentment to the God who loves them so much that he will not let them rest easy with their finite, imperfect beings; and who continually creates within them those attitudes and affections which lead them beyond themselves toward fulfillment in the source, and end, of all being. "Thou hast created us for thyself, and our hearts are restless till they rest in thee."

Advertisers' Index

Abingdon Press 41
American Seating Co. ...Second Cover
Anchor Post Products, Inc. 23
Architectural Bronze & Aluminum Corp. 49
Artcraft Theatre Equipment Co. 38
Ashtabula Sign Company 44
Augsburg Publishing House 44

Bentley & Simon, Inc. 49
Bernard-Smithline Company 48
Bethany Press, The 44
Brewer-Titchener Corp. 11

Christian Education Press 45
Clark, W. L. Co., Inc. 39
Cotrell & Leonard, Inc. 44
Cuthbertson, J. Theodore, Inc. 31

DuKane Corporation 8

Endicott Church Furniture 24

Franklin-Lee Company 38

Geerpres Wringer, Inc. 28

Harper & Brothers 45
Har-Tee, Inc. 39
Hillgreen, Lane & Co. 11
Hillyard Chemical Company 4
Howe Folding Furniture, Inc. 8

International Bronze Tablet Co., Inc. .49

Judson Press, The 34

Lakeside Manufacturing Co. 35
Leach, William H. 31
Leird Manufacturing Co. 47

McFadden Lighting Company 24

For your convenience

Use the card below

When requesting additional information

on **New Products**

from our **Advertisers**

Subscription or Renewal Application for CHURCH MANAGEMENT

Your Name.....
(PLEASE PRINT)

Address.....
STREET CITY ZONE STATE

{On renewal subscription, if your address has changed, give former address.} Former Address.....

Check subscription desired: 12 Issues Each Year

DOMESTIC: ☐ 1 year $3.00 ☐ 2 years $5.00 ☐ 3 years $7.00
CANADIAN: ☐ 1 year $4.00 in U. S. Funds ☐ 2 years $7.00 in U. S. Funds
FOREIGN: ☐ 1 year $5.00 in U. S. Funds ☐ 2 years $9.00 in U. S. Funds

☐ New subscription ☐ Renewal subscription
On receipt of this card we will bill you for the amount indicated. —or—
Remittance attached ☐

$1.50 SPECIAL OFFER TO KEY LAYMEN $1.50

Church Management for One Year for One Dollar Fifty Cents when recommended by a current subscriber.

Name.....
(PLEASE PRINT)

Address.....

Church.....

Position.....

Name of Current Subscriber.....

Postage Will be Paid by Addressee

BUSINESS REPLY CARD
First Class Permit No. 9127, Sec. 34.9 P.L. & R. Cleveland, Ohio

Postage Will be Paid by Addressee

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue
Cleveland 15, Ohio

Advertisers' Index
Continued

Maas-Rowe Carillons 46
Manitowoc Church Furniture 34
Meierjohan-Wengler 35
Michigan Church Supply Co. 48
Midwest Folding Products 48
Moore, E. R. Company 49
Moore, E. R. Company 48
Morehouse-Gorham Company 6

NL Corporation 46
National Church Goods Supply Co. ..47
National Religious Press 7

Ossit Church Furniture Company ...43
Overly Manufacturing Company 3

Payne, George L. Studios 47
Payne-Spiers Studios 49
Philadelphia Carpet Company 6
Pickel, Conrad, Stained Glass Studio.22
Presbyterian Ministers' Fund 26
Pulpit Digest 43

Raton Manufacturing Co. 45
Redington, J. P. & Co. 28, 32, 47
Robbins, B. Ray Company 30

Sams, L. L. & Sons 8
Sangamon Mills 47
Shwayder Bros., Inc. .....Third Cover
Spalding Publishers 42
Springer Fashion Uniforms 48
Standard Publishing 43
Stromberg-Carlson 35

Turney Wood Products 12

U. S. Bronze Sign Company 46
Upper Room, The 42

Verdin, I. T. Company 43
Vogel-Peterson Company 27

Wear Proof Mat Company 32
Wells Organizations ....Fourth Cover
Whittemore Associates, Inc. 47
Wiedemann Industries 45
Winterich's 33
Wooster Products Company 11

Please Note: All advertisements are numbered. Please circle the number(s) corresponding on the card below if you are interested in additional information. Tear off the card and mail. Your inquiry will be forwarded to the manufacturer(s).

Please Return Within Sixty Days

December, 1957

Advertiser Information								New Products Information
1	11	21	31	41	51	61	71	12571
2	12	22	32	42	52	62	72	12572
3	13	23	33	43	53	63		12573
4	14	24	34	44	54	64		12574
5	15	25	35	45	55	65		12575
6	16	26	36	46	56	66		12576
7	17	27	37	47	57	67		12577
8	18	28	38	48	58	68		
9	19	29	39	49	59	69		
10	20	30	40	50	60	70		

Your Name .....

Address .....

.....

Church .....

No Postage Stamp Necessary If Mailed in the United States

BUSINESS REPLY CARD
First Class Permit No. 9127, Sec. 34.9 P.L. & R. Cleveland, Ohio

Postage Will Be Paid by Addressee

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue
Cleveland 15, Ohio

No Postage Stamp Necessary If Mailed in the United States

BUSINESS REPLY CARD
First Class Permit No. 9127, Sec. 34.9 P.L. & R. Cleveland, Ohio

Postage Will Be Paid by Addressee

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue
Cleveland 15, Ohio

4 SAMSONITE chairs hold entire eighth grade class!



In amazing test, Samsonite proves it's strongest and safest folding chair in the world!



Think of this—an entire eighth grade class consisting of 20 pupils, all were supported by 4 Samsonite all-steel folding chairs! That's nearly one and a half tons of weight pressing down—one and a half tons trying to crush Samsonite—but the world's strongest folding chair didn't bend, didn't buckle, didn't give an inch!
But strength is just Samsonite's most *dramatic* quality!
Beauty is there too! 10 decorator colors are specially designed to brighten any surroundings! And this pays off in making students more alert, employees more efficient.
Write for Samsonite's new Institutional Seating Catalogue...today!

Samsonite

All-steel folding chairs in 10 decorator colors

STRONGEST. LASTS LONGEST. Shwayder Bros., Inc., Institutional Seating Div., Dept. CH-12, Detroit 29, Michigan. Available in Canada through Samsonite of Canada, Ltd., Queens Highway, E., Stratford, Ontario

Circle No. 71 on card insert

Memorandum

December, 1957

TO: OUR MANY FRIENDS
FROM: THE STAFF OF WELLS ORGANIZATIONS

Minutes and seconds are precious commodities in this busy existence of ours . . . and only too seldom are we permitted the luxury of quietly reflecting the many past events which restricted us all to rigid planning of our time and talents.

We at Wells Organizations appreciate the opportunity of examining and contemplating the successes and milestones of the past twelve months . . . and we find inspiration and encouragement in the thought . . .

THAT MANY CHURCHES will welcome 1958 in a new Sanctuary . . .

THAT HUNDREDS OF CHILDREN are forming stronger church-going habits due to increased Sunday School facilities . . . and,

THAT MANY CHURCH FAMILIES have discovered the 'Gift of Giving' goes hand in hand with the 'Art of Living.'

We are grateful for the privilege of *meeting, knowing* and, wherever possible, *helping* the many people so dedicated to the growth and progress of their own churches. It is our hope in the years ahead that we may come to know even more churches on a close, personal basis . . . and as we refine and create further innovations in the vast field of church fund-raising, that we may enhance the vision of all those in whom rest the responsibility for Teaching, Planning and Giving.

Wells Organizations

222 North Wells Street Chicago, Illinois Central 6-0506

Branch offices in principal cities throughout the United States and all major English speaking countries

Circle No. 72 on card insert